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BOURGUIBA: THE WHOLE STORY (PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, APRIL 30th, 1965

CANADA TO ACT

• Commentary •
By M. J. Nurenberger

MENAHEM BEGIN

Menahem Begin is now the mellowed, almost conservative leader of Israel's second largest political party, Herut. Were the political system in Israel similar to that of the Anglo-Saxon countries, we should welcome the commander-in-chief of the Irgun as the Leader of the Official Opposition. For this once fiery revolutionary probably has contributed very much towards proffering Israel's democracy an example of how a loyal opposition functions in a truly representative state. His oratory in the Knesset is matched by none; so is his logic and statesman-like action.

* * *

However, let no one be misled by the suave manners and parliamentary demeanor of this great statesman: he is intransigent when the fundamentals are affected.

It was Menahem Begin — not his time-long opponent now retired — who told Israelis seventeen years ago (in one of the crucial moments when civil war threatened to divide the country): We shall fight by ballots not by bullets; we rose against a foreign occupant of our homeland, but we swear never to raise our fist against our brethren no matter how strongly we disagree with them.

It was a most trying time, for the statesman on the other side of the fence just had completed an attack on the Irgun boat, Altalena, when it had begun to unload much needed arms for Israel's defense and the liberation of all Jerusalem. He was determined to liquidate the opposition; he had reneged on the pledge to permit the Irgun to bring into the country these weapons. Under the pretext that their import might offend the United Nations, he had delivered a frontal attack against the ship. Many were killed.

It appeared as though Israel would engage in a civil war — which many had predicted. A number of Cabinet Ministers resigned; they were prepared to assist the Irgun in retaliating. But Begin — who had fought the foreign rule so gallantly and had contributed so greatly towards the liberation of the country — argued, during the most severe moment, over Israel's national radio network: No, there shall be no fighting brother against brother; Israel cannot survive such a calamity. Tears in his eyes, Begin appealed to the thousands ready to fight back: No bullets against our brethren! Disarm! The political struggle is the new slogan.

Many felt disappointed. They had expected to continue fighting, as is usual with people emerging from an underground. (The most difficult problem that plagued many European nations after liberation from the Nazi yoke was adjustment to civil life, reconciliation to taking orders instead of imposing their will, adapting themselves to a democracy.)

* * *

Someday, when history records the chapter of the tragic Altalena-episode, it will set forth that Begin was just so chivalrous in the necessary post-war adjustment as when he tweaked the lion's tail, compelling Ernest Bevin to declare in the British Parliament that the United Kingdom was coerced to leave Palestine because of the successful revolt of the Irgun.

* * *

If, after the Altalena, after 1948, Israel has not become a nation of Balkan feuds and civil wars, this circumstance is first and foremost the merit of the "weak" Begin who had refused to strike back. More than that, it was at the beaches of Tel Aviv, the half-sunken Altalena in sight, that Begin introduced political thinking among the many tribes of Israel — many among them unprepared for living together despite differences.

Yet to us who remember the days of total darkness towards the end of World War II (with the souls of the six-million dead still hovering over a blood-drenched continent and British colonial, imperialistic regime tenaciously keeping Palestine closed to the Jew), this new Begin remains for always the man of Rak Kah, (thus only) — the man who raised the banner of revolt against colonialism in the Middle East.

* * *

Though some Arabs may conveniently forget, nevertheless we should not skip this gallant episode of yesteryear when the Jew, helped by those Arabs who desired to live with them in peace, in a free union of Semitic peoples, liberated from oppression, was the first to proclaim the anticolonialist war.

* * *

Menahem Begin's autobiography still is a must among many in the emerging nations of Asia and Africa. For his was the first successful revolt against colonialism. The others followed his pattern.

Begin, like his great teacher Jabotinsky before him, taught the Jewish people what is very simple and readily accepted today: that, as in the American Revolution in 1776, liberty is not given but taken; a nation is born in blood, sweat and tears — not in outbursts of oratory.

He and his faithful followers had been abused among their own people, taunted as terrorists, extremists, militarists and what-not. But they did not swerve; they knew that this was the way, the hard road to freedom, that the Jewish people could not wait to negotiate with the foreign occupant of the country.

Had they procrastinated, as Begin's opponents then had advised . . . Well, we know opportunity would not have knocked at their doors a second time.

* * *

By means of the Irgun and all others in the land of Israel who had unfurled the flag of independence, a new Jewish nation was born seventeen years ago— a nation which once more, as in the days of the Maccabees, has proven that spirit is might, that the few are not necessarily wrong nor completely weak when measured against numbers. It is this indomitable will to forge one's own destiny that will be Menahem Begin's lot in the Book of Jewish History of our time which, like each chapter of our perennial chronicles, is a postscript to the Bible.

To Speak Thursday Evening in Toronto: Menahem Begin, Hero of Israel's War for Independence.

SEC'Y MARTIN SAYS ANTI-HATE BILLS ARE STUDIED EARNESTLY

By a CJN Reporter

The official leadership of the Canadian Jewish community, meeting last week under the auspices of the Canadian Jewish Congress, decided not to dignify the newly proclaimed "Canadian Nazi Party" with any Jewish counteraction. It noted with satisfaction, however, the shock and dismay expressed by public opinion in general and the position taken by the Canadian press following the opening of the headquarters of this "party" by three local vandals, The Canadian Jewish News learned.

At the same time, both the community at large and its elected representatives in Ottawa, all non-Jews, resolved to act against the dissemination of hate literature.

MINISTER INVESTIGATING CASE

● The Federal Minister of Revenue, The Hon. E. J. Benson, is investigating the case of a Toronto customs clerk, a certain John Beattie, who "officially" proclaimed the establishment of this Nazi party immediately after the opening of its headquarters on Rhodes Avenue in Toronto. A number of people, appalled by this provocation, last week broke the windows in that Nazi club.

The Minister is inquiring into the situation in order to determine whether a federal employee has the right to engage in subversive activities. In this connection, the case of Marcel Chaput of Montreal, the Separatist leader who was forced to resign from a government post, has been recalled. According to the last information, Beattie is not a government employee.

● Mr. W. D. Howe, an NDP member for Hamilton South, has asked the Minister to clearly establish the government position.

PROBING ACTION

Also, in Ottawa the Minister for External Affairs, The Hon. Paul Martin, announced that the External Affairs Special Committee, probing hate literature, soon will resume its session. Mr. Martin released this information following a question by Andrew Brewin, NDP member for Toronto Greenwood.

On this occasion, Mr. Martin also stated that the government considers the probing of hate literature a desirable task, and hopes for a report soon.

The committee in Ottawa is studying this problem following the introduction of the Walker-Klein anti-hate bill.

● In Toronto, a youth organization is being formed to discuss the dangers of Nazism. It will hold a meeting this coming Sunday evening, May 2nd.

P.M. TO SPEAK

● In Montreal, the Association of Former Concentration Camp Inmates announced it soon will hold a national rally in the capital in commemoration of the twentieth anniversary of the end of the Nazi concentration camps. It also informed the public that The Rt. Hon. Lester B. Pearson, Prime Minister of Canada, will participate in this huge anti-Nazi demonstration.

Last week in Toronto, the Canadian Jewish Congress issued a statement for the record cautioning the public against giving the new self-appointed "Nazi leaders" too much publicity.

(See editorial, page 4)

GASNER TO JEWISH COMMUNITY:

REMAIN CALM; IGNORE NAZI PUBLICITY SEEKERS

Mr. Meyer W. Gasner, chairman of the Central Division of the Canadian Jewish Congress last week issued a statement in the name of the Jewish community stating its position in connection with the new Nazi manifestations here.

Following are excerpts from Mr. Gasner's statement:

"On Tuesday last, three young hoodlums in this city exposed themselves in an indecent exhibition, swastikas on their arms, engaged in a game of Nazi antics and postures and proclaimed the organization of a "Canadian Nazi Party".

"Prior to this the Canadian Jewish Congress had already conveyed information to Jewish community leadership as to these possible developments. The events as made public proved our expectations to be accurate.

"We are gratified to note that the general population of Toronto, embracing people of all origins, has reacted to this incident with the disgust it warrants. The good people living in the area of the recently acquired headquarters of the Nazis have displayed their intense distaste at having these disseminators of obscenity in their midst. It is fitting that they have reacted this way, emphasizing as it does that Nazism is the concern of all Canadians, not just a problem affecting the Jews alone.

"The group is a tiny one — absurdly so. Only three persons have dared to put on the insignia of the Nazis. Their goal is to obtain attention, publicity, notoriety. If they could spread fear and panic and feel they have succeeded in implanting some sense of terror in the minds of the Jewish residents of this city they will have gained a basic victory. Our people should not permit itself to respond to this in a way that magnifies this piece of petty tomfoolery into a menace. We must keep our perspective and not permit ourselves to be panicked by a group of adolescent hooligans who want to play the bully.

"We know it is difficult to maintain calm in the face of the taunt and provocation of Nazi symbols and slogans. These summon up dreadful and tragic associations for all of us, especially those who saw Nazism grow from small origins to a world-enveloping menace and those who underwent a direct experience in the front line of the concentration camp and other forms of persecution. We must be strong enough to refrain from the impulse to lash back and retaliate in kind.

"At the same time we must not minimize these propagandists and agitators. All beginnings are small and we must do our utmost to confine the infection to the tiny area it has covered and to eradicate it altogether. Race-hatred must never get a foothold in Canada and it is for this reason that we must pursue our campaign for legislation and press Ottawa to enact the amendments we have asked to ensure that we and all Canadians are free from the threat of degradation."

Inside This Paper:-

WHAT WAS LEARNED by MEYER LEVIN a brilliant essay by the author of Compulsion — Page 3.

The Bible in English Literature by John Gross of "Encounter" Magazine — Page 3.

A short story by Chaim Bermant — Page 9.

Does Yiddish Help Your English? — page 4.

SPINKER REBBE IN TORONTO

The Spinka Rebbe, the well known Hasidic leader, Rabbi Jacob Joseph Weisz of Brooklyn, New York, who is engaged presently in the momentous task of building Kiryat Spinka, a new town near Petak Tikva, Israel, is arriving this coming Sunday, May 2nd, for a brief visit to Toronto.

A special committee headed by Mr. Morris Rubenstein, president of Shaarei Tefillah, and Mr. I. Wagner has been organized to welcome the eminent Rebbe.

A reception in his honor will be held on Monday evening, May 3rd, at the Wagners' home, 43 York Downs Drive, Downsview.

N. Y. TIMES FROM ROME

POPE NOT SUPPORTING NEW DECLARATION

NEW YORK, (CJN) — The New York Times correspondent in Rome, Mr. Robert C. Doty, reports:

The long controversial draft declaration on the attitude of the Roman Catholic Church toward Jews and other non-Christians again is under convergent attack by two powerful forces — reaching up to the highest levels of the church.

According to scraps of information filtering through the wall of silence imposed early this year on the issue, powerful conservative forces are attacking on doctrinal grounds the draft given preliminary approval by a huge majority of the church hierarchy in the Ecumenical Council last fall.

At the same time, Arab diplomacy and the pressure of Catholic bishops in Arab lands have been applied steadily either to eliminate the declaration, on the ground that it would serve Israel political ends, or so dilute its message as to make it meaningless.

Indications Listed

Signs that the declaration exonerating the Jews of any collective responsibility for the Crucifixion of Jesus faced a serious new challenge were these:

— Submission of the conditionally approved document to an ad hoc, extra conciliar commission of four, including one of the most ultraconservative voices in the church, the Most Rev. Luigi Carli, Bishop of Segni, Italy, for review and recommendations for revision in a conservative direction.

— Reported expressions of opinions by the highest Vatican authorities that the declaration must be revised to insure its orthodoxy and "purity of doctrine" as well as to safeguard the interests of Roman Catholics living in Arab lands who fear governmental discrimination if the declaration is passed in its present form.

— A magazine article by Bishop Carli last month bluntly asserting that the Jews of Christ's day did, indeed, bear collective responsibility for His crucifixion. Further, the Bishop wrote that, to the extent that Judaism today constitutes the "free and voluntary continuation" of that of Jesus's time, today's Jews continue to "participate objectively in the responsibility for deicide".

— A sermon on April 4 by Pope Paul VI illustrating the continuer rejection of Jesus by many men by reference to the Jews who "in the end, killed him". Assurances by Vatican spokesmen that this was merely a pastoral reference to scriptural texts without any significance for the declaration have failed to still speculation that it indicated papal adoption of the conservative thesis.

FIGURES AT TESTIMONIAL

From Left to Right: Nathan Silver, president of the Zionist Revisionist Organization of Canada who will be honored at Community Dinner Thursday and Sam Shainhouse, dinner chairman.

(See editorial, page 4)

Liberals, Herut Unite

JERUSALEM (CJN). — The Herut and Liberal parties have signed an agreement on Monday to present a unified ticket to the forthcoming Knesset elections, it was announced here officially.

They already have formed one group in the Knesset.

The new united party proposes to challenge Mapai in the approaching election. It hopes to form the next government of Israel.

BABOON SPEAKS HEBREW

JERUSALEM (JCNS) — A third-generation Israeli-born baboon in Jerusalem Biblical Zoo is claimed to be the first mammal, apart from man himself, to speak Hebrew. (Both Ibn Ezra and Maimonides deny that Balaam's ass actually spoke).

The baboon has picked up the word "Ohel" (food) from its keeper, (a new immigrant whose Hebrew vocabulary is also limited), and says it at feeding time whenever any of the keepers approaches its cage.

WILL HELP CELEBRATE ISRAEL'S INDEPENDENCE DAY — Sidor Belarsky, famous concert singer and foremost interpreter of Yiddish and Hebrew folk music, who will be star entertainer at Toronto's Labour Zionist Movement's celebration of Israel's seventeenth Independence Day this coming Wednesday, May 5th, 8:00 p.m., at Beth Tzedec Synagogue.
Guest speaker will be Moshe Kerem, shaliach of the Jewish Agency in America.
Co-sponsors of the event are Toronto's Farband Labour Zionist Order, Pioneer Women's Organization, Habonim Labour Zionist Youth, United Organizations for Histadrut and Israel Histadrut Campaign.
A capacity gathering expressing solidarity with Israel is anticipated, as voiced by the sponsors of the evening.

Great Event Coming

SENATOR CROLL TESTIMONIAL TO BE HELD WEDNESDAY, MAY 26

The co-chairmen of Toronto's Senator David A. Croll Testimonial Dinner and Dance, Messrs. Norman Borins, Q.C., Max Enkin, O.B.E. and Louis Soupcoff, announce that, with four weeks still left until the Dinner, over 500 people have already indicated their intention to attend.

The Dinner will be held on Wednesday, May 26th, at the Murray House on Steeles Ave. and promises to be an outstanding social success. There will be no solicitation of funds. Music will be provided by Bill Sniderman and his Orchestra.

Subscription to the Dinner is $100.00 per couple, payable either by cheque or Israel Bond, and is tax deductible.

The Committee has set an attendance of 1,000 people as its goal and is certain that this will be achieved. The net proceeds will go towards building the "Senator David A. Croll Vocational High School" in Israel.

All friends and admirers of Senator Croll are urged to reserve the date of May 26th so that they may participate in this outstanding event. Reservations can be made by contacting any member of the Committee or phoning RU 7-0264.

Following is a list of the executive committee and sponsors who have already made reservations for the Dinner.

Gurston Allan; Louis Arnold; Jack Austin; Bernard Auerback; Earl Bader; Arthur Baker; Myer Bald; Fred Bancroft; Philip Band; Harry Barkin; Jack Barkin; John Bassett; Joseph Bassin; John Benjamin; Jack Bennett, Q.C.; Kalmen Berger; Stephen Berger; Abraham Berlin; Joseph Berman; William Bernstein; Alec Biderman; Sam Bierstone; Max Blackstein; Harvey Borden; Norman Borins, Q.C.; Samuel Borins, Q.C.; Harold Borinsky; Jacob Borinsky; Max Borinsky; Steve Brody; Frank Cadesky; Samuel Casselman; Julius Ciechanowsky; Isaac Cohen; Alex Climans; Louis Cohen; Norman Cowan; William Crocker; Arthur Crocket; Harry Dadison; Lou Davidson; Allan Diamond; Samuel Eckleer; William Eisenberg; Marvin Elkind; Louis Enchin; Max Enkin; O. B. E.; Herbert Epstein, Isaac Epstein; Joseph Fainer; Max Federman; Samuel Fingold; Joel Fink; Michael Firestone; Alf Freeman; Irving Frisch; Albert Gallander; Harold Gallander; Percy Gardiner; Charles Gardner; Meyer Gasner; Marvin Gelber; Bert Godfrey; Frank Godfrey; Nathan Gold; Maxwell Goldhar; Robert Gordon; Harry Gorman; Samuel Gotfrid, Q.C.; Eddie Gould; Norman Grant; Norman Green; David Greenbloom; Max Greenspoon; Syd Greenstein; Carl Greenwald; Sol Greenwald; Syd Greenwald; Ruby Gross; Benjamin Grossberg, Q.C.; Alex Grossman; D. Lou Harris; Milton Harris; Dave Hecht; Bernard Herman; Mrs. E. Herman; Norman Herman; Mark Hillman; Benjamin Himel; Nat Hurwich; Irving Ingber; Wilfred Isaacson; Harry Jordan; Jack Jacobs; Izzie Izenberg; Morris B. Kaufman; Kenneth Kelman; Joseph Kerbel; Joseph Kerzner; Harry Kohl; Bernard Kraft; Sam Kraisman; David Kronis; Jack Kreaden; Kieve Ladowsky; Jules Lambert; Mervin Las; Philip Latchman; William Leivach; Lionel Lester; Henry Lederman; Irvin Levitt; Mark A. Levy; Jack Lipson; Louis Lockshin; Joseph Lubotta; Reuben Madesker; Harry Mandell; Harry Mansfield; Jay Marin; Max Markowitz; Elliott Marrus, Q.C.; Harold Martin; Martin Maxwell; F.T. McDermott, Q.C.; Robert Medline; Sam Mednick; David Meltzer; Benjamin Mendelson; Louis Mendelson; Abraham Merkur; Max Merkur; Al Mest; Albert Miller; Harold Minden; Ed Mirvish; Albert Molson; Joel Morgenstern; Abbey Muter; Max Nisker; Abraham Oelbaum; Okun Family; Morris Orfus; Meyer Oster; Leon Pape; Morley Pape; Nathan Perlmutter; Joseph Persofsky; Hy Perzow; Abraham Posluns; Leonard Prusky; Montague Raisman; Robert Raskin; Max Rasminsky; Albert Reichman; Sidney Robins, Q.C.; Sam Roher; David Romberg; Sam Rosen; Alec Rubin; Harry Rubin; Martin Rosenfeld; Jack Sandy; Ben Murray Rothblott; Ralph Rotman; Harry Rotstein; Henry S. Rosenberg; Louis Rosenfeld; Jack Sandy; Ben Sadowsky; Alex Samuels; S. Frank Samuels; Michael Sandler; Fred Sharf; Max Shecter; Albert Shelman; Samuel Shendroff; David Sher, Q.C.; Norman Sheriff; John Shulman; Milton Shier; Monty Simmonds; Irving Shnier; Fred Shore; Hi Shore; Charles Sigel; Arthur Silverberg; Harry Sklar; Samuel Skrow; Robert Slan; Harry Sniderman; Kenneth Soble; Aaron Sokalsky; Harry Solomon; Harold Soupcoff; Louis E. Soupcoff; Sol Spivak; Louis Starkman; Maxwell Starkman; Harry Steiner; Henry Sussman; Calvin Swartz; H. Max Swartz, Q.C.; Louis Talsky; Joseph Tanenbaum; Mortimer Tanzer; Marvin Teperman; Mort Teperman; Nathan Teperman; Lloyd Title; Harry Topper; Harry Trackter; Sam Troister; Harry Ungerman; Jack Ungerman; Louis Upiter; Arthur Wagman; Charles Wagman; Joseph Wagman; William Wagman; John Wahl, Q.C.; James Walker, M.P.; Morris Wasser; Bernard Weinberg, Q.C.; M. Weinberg; Harvey Weiner; Leon Weinstein; S. Singer Weiss; Frank Wilson; Morris Wilson; Sidney Wilson; Ben Winbaum; Morry Wingold; Sam Winick; Jack Wolfe; Max Wolfe; Ben Wortsman; Kelly Wortsman; Sam Yolles; Max Zuchter; Jacob J. Zweig; Robert Zweig.

TORONTO'S EMINENT STATESMAN: Senator David Croll.

CONVERSATIONAL HEBREW

A course in conversational Hebrew and Hebrew culture will be held this summer, according to an announcement by Keren Hatarbut.

Daily classes, mornings and evenings, will be conducted at various levels of learning, ranging from beginners' groups to advanced classes. Previous knowledge of Hebrew is not necessary to join the beginners' group. A highly trained teaching staff will be employed and students will be taught by the Israeli Ulpan method of instruction.

Classes will be held Mondays through Thursdays.

AGUDAH SPEAKS UP FOR RELIGIOUS FREEDOM

GENEVA (JCNS) — Dr. Alexander Safran, the Chief Rabbi on Geneva, speaking on behalf of the Agudat Israel World Organization at the invitation of the chairman of the U.N. Commission on Human Rights, now meeting here, appealed to the Commission to protect those spiritual aspirations which enable man to give to his life a significance beyond his immediate interests. For the believer, Dr. Safran said, the free practice of religion was a fundamental necessity. Any curtailment of that freedom hampered the development of his personality and the normal functioning of his whole being.

Hence, the international convention on the elimination of all forms of religious intolerance should guarantee the right of every person to practice the religion of his choice and to obtain the objects and foods prescribed by Judaism.

The right of every religious community to organise itself locally, regionally, nationally and internationally, to carry on educational and cultural activities in full freedom, to train ministers of religion and to federate with the religious communities of other countries, should also be guaranteed, Dr. Safran declared.

POLAND CLEANS OUT NAZIS

LONDON (JCNS) — A total of 17 former members of the wartime N.S.Z., the Polish antisemitic para-military organisation, have been sentenced to death for murdering Jews in the Katowice area of western Poland, according to "Folks-Sztyme," the Warsaw Yiddish journal.

Another 15 members of the group were sentenced to between three and 15 years in prison.

Other reports state that six Poles who took part in the wartime murder of Jews in the Kielce area have been sentenced to death, and that a Rawicz court has sentenced to death Martin Gurski, a Pole, for torturing Jews in a Nazi prison camp.

FRESH WATER FOR ELATH

HAIFA (JCNS) — Fresh water will flow from taps in June in Elath as a result of the introduction of the combined 6,500-kilowatt power station and seawater desalination plant, which is now being run in at the port. Householders at present have to fetch drinking water. The fresh water produced by the plant will be of such low salinity to be able to mix it with local well water.

The plant, which was sponsored by the Israel Electric Corporation, and built with American equipment at a cost of $ 5,000,000 will meet Elath's water and power needs for several years.

NEW BB LODGE PRESIDENT: Samuel W. Gwartzman.

Sportsmen Lodge B'nai B'rith 1977 elected their new slate of officers for the 1965-66 term. Mr. Samuel W. Gwartzman President, Arthur Cone 1st Vice-Pres., Joe Rotman 2nd Vice-Pres., Marvin Hollenberg 3rd Vice-Pres., Edward Goldman Chaplain, Sam Kirsch Hon. Chaplain, Carl Goodman Treasurer, Joe Golberg Recording Sec., Milton Clapham Warden, Al Bron Guardian. Trustees — John Shapiro, Paul Berger, Dr. Matthew Rotstein, Morris Friedman, Alfred Schwartz, Marshall Gold, Jack Levenson, and Dr. Robert Zener. Sportsmen Lodge has done much to help charitable and philanthropic organizations. Sportsmen Lodge's own pet project "Operation Eyeglass" has done much to alleviate the suffering of those children who cannot, for financial reasons, purchase their own prescription glasses. Sportsman Lodge has purchased hundreds of pairs of glasses for these children.

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SEE CANADA'S FIRST ISRAELI RARE COIN EXHIBITION AT BETH SHOLOM SYNAGOGUE, MAY 6th, 7.30 P.M. This exhibition was flown to North America by El Al Israel Airlines.

WHAT WAS LEARNED

● By MEYER LEVIN

"It will be twenty years," I wrote as a war reporter, "before we can begin to comprehend the meaning of the death camps." The twenty years have passed. A mountain of literature has been published, and limitless testimony from survivors and from mass murderers has been heard in trials in Nuremberg, Jerusalem, and Frankfurt.

Are we beginning to comprehend that what happened to the Jews was different in meaning from even the highest accumulation of atrocity?

It has taken these two decades of hammering at world consciousness for even the extent of the atrocity to be accepted. The self-protecting walls of the human psyche are strong, and the fear to believe in what happened, the fear that it would destroy our image of man and of human society, our image of ourselves, reinforced those powerful walls.

The comparatively few who survived that atrocity know that they are apart, that there is an area in their lives which we others will never truly comprehend. Then there are some of us who came to the periphery, who came close enough to peer for an instant into the rim of the volcano, and that shock alone was enough to dominate the rest of our lives.

Though the world still says, "How could we have known," we did of course know, for at least two years we had an uneasy knowledge of the death camps. As far away as California, I knew, and everyone knew, from sporadic reports, that some such thing was in progress, on an unimaginable scale.

* * *

As a war correspondent, I secured a special assignment to deal with the fate of the Jews of Europe. Shortly after the American troops crossed the Rhine, I rode with an armoured column that one afternoon reached a town called Ohrdruff. A man, a creature such as I had never before seen, cadaverous, with feverish, sunken eyes, approached our jeep and told us he had escaped from the "evacuation" of a camp. What followed, I described in "In Search". "We drove through the gate and halted. A circle of dead men lay there, in striped slave uniforms which we now saw for the first time; these cadavers were fleshless; in back of each tight-skinned skull was a bullethole."

The survivor opened the door of a shed. "There was a cordwood stack of stiff naked human bodies, a stack as high as we stood. The bodies were flat and yellow as lumber. A yellow disinfectant was scattered over the pile.

"We had known. The world had vaguely heard. But until now no one of us had looked on this." We were led to a hillside pit, filled with ooze. Beside it were logs for fuel. "The survivor picked up a long pole terminating in a grappling hook, and now he was pushing it around the ooze in the pit. Presently he had levered it up just far enough for us to see what was on the hook. Then he let the half-decayed human body fall back into the slime.

"Now we understood. In the last week the SS commanders had forced a group of slaves to exhume those bodies and burn them, to destroy the evidence".

The Germans of Ohrdruff said they had not known. When the mayor was shown the pit he committed suicide.

* * *

Ohrdruff's camp was a branch of Buchenwald, which we entered the next day. "Back of the barracks lay the dead heaped as garbage, and the gaunt creatures who wobbled past the cadavers mentioned to us that the livers and other edible parts would disappear . . . As we entered one swarming barrack I unthinkingly brought out a handful of chocolate bars; the creatures were upon me, shreiking, tearing at each other and at me, and I was astonished at the power, the tenacity of their fleshless limbs . . . These were nearly all Jews from Hungary, for the Poles had been taken earlier and were dead."

In what had been a commandant's quarters, I was shown the lampshades from human skin. In a special compound there was a laboratory where a surviving Jewish doctor told me in detail of experiments "of no scientific value whatever" in which men were infected with mortal disease.

* * *

A few days later came Dachau, and the gas chambers. "I spoke to a German woman who kept a little store just outside the camp gates, twenty steps from the train that stood there half-filled with rigid bodies. That woman was the whole world answering, before and since, when she said, 'How could I have known anything about it?' "

For like the Mayor of Ohrdruff, one couldn't face it and live. There had to be denial, denial of knowledge, denial of responsibility. And it would take twenty years before humanity could summon courage enough to face the questions rising from the death camps.

At the beginning we tried to encompass the physical reality of the camps. For

Author Meyer Levin discusses the German-Jewish problem 20 years after the end of World War II. Mr. Levin is a resident of Israel.

weeks, overwhelmed, I could do little more than collect lists of survivors, from Buchenwald to Bergen Belsen, the worst of all, where people were still dying by the thousands after liberation. To take down names, to help reconnect the survivors with humanity, seemed all that was meaningful.

For they alone could tell. In the ensuing years, what they have told has emerged as the most revelatory knowledge we possess regarding the human capacity. Again and again the survivors have said and written that they lived only so that they could let the world know. Katzetnik has written all of his books on this experience; Leon Wells, who testified at the Eichmann trial, wrote of the corpse-burning commando in "The Janowsky Road"; Alexander Donat had brought us the whole experience in "The Holocaust Kingdom". From them, and from all the vast testimony, the world has come to cease denying the extent of the atrocity.

It has begun to seek its meanings, in relation to divine will and human will, in relation to the responsibility of the passive as well as the active, in relation even to religious institutions.

* * *

Recently, a young German writer came to Israel. A group of us sat all evening discussing these meanings. We agreed that the capacity for such evil was not in his people alone, that the warning was for all. Yet it happened in them. Had they learned from it?

He was one of those Germans with deep concern, with shame and contrition; he had written several books to tell his own people what happened to the Jews. "Yes, we accept the guilt, even though it was not our generation who did it," he said. "We have tried to atone, but what more can be wanted from us, for how long can this guilt be upon us, upon younger generations that surely could not have known, and with whom it could not possibly happen again! We are different," he insisted, "we are a different people entirely!"

Then what of the German scientists in Egypt, we asked, who are helping in the preparation of an avowed programme to finish Hitler's job, and carry out the annihilation of the Jews in Israel?

"But we cry out against them!"

"What have you done to stop them?"

"What more can we do? We have no laws by which to stop them!"

"You can make laws, can't you? They are Germans, subject to your law. You have not even disowned them as Germans."

He was white. The example didn't apply at all! It was the Egyptians, not the Germans, who were calling for Israel's annihilation.

So it may be said that after twenty years the human capacity for annihilation has indeed been learned. Doubtless our error was in the naive belief that in awesome universal horror, it would be learned only as prevention.

THE BIBLE IN THE ENGLISH LITERATURE

By JOHN GROSS

It is natural for us to hope for great things of Anglo-Jewish literature. As we never tire of reminding ourselves, Jews are the People of the Book, while at the same time, anyone growing up with English as his native language is automatically heir to one of the foremost literary traditions in the world.

Yet, on the whole, our expectations have been disappointed. This is not to belittle the human interest, both social and psychological, of individual works produced by Jewish writers in this country, especially in recent years; we must be grateful for what we can get, and it may well be that there are better things to come.

But unless we are content to judge by purely parochial standards, the results so far have been fairly meagre (I am referring only to imaginative writing, not to works of scholarship or intellectual inquiry). Looking further back, there are the handful of familiar names which we go on shuffling around: Disraeli Zangwill, Isaac Rosenberg and one or two others — extremely interesting figures, but none of them in the first rank as writers.

TWO SURVEYS

Suppose we consider the broader theme of the treatment of Jews in English literature in general. This has been the subject of innumerable discussions, and two full-length surveys, by Montagu Frank Modder ("The Jew in the Literature of England") and more recently and with greater insight, by Edgar Rosenberg ("From Shylock to Svengali").

Both books are fascinating, but ultimately depressing, for they show that until the present century Jews have been dealt with by English writers almost exclusively in stereotyped terms, and that the unfavourable stereotypes have proved artistically far more memorable than the sympathetic ones.

Shylock and Svengali live, while a pious rehabilitation like Richard Cunberland's "The Jew" never gets off the ground; "Daniel Deronda" isn't the novel which we all wish it was; Dickens was perfectly sincere when he tried to make amends for Fagin with the virtuous Ria in "Our Mutual Friend", but he didn't manage to endow him with a tenth of Fagin's imaginative force.

Must we, therefore, conclude that the Jewish element in English literature is very limited and largely negative? Not at all, provided we are prepared to dig deeper, to examine themes and attitudes as well as characters and to consider the spirit as well as the letter.

The great bond between English and Jewish culture is, of course, the Bible. In the words of the most distinguished of living literary critics, Edmund Wilson, "the pregnant phrases of the Bible, its apocalyptic visions, are a part of the texture of our language. The culture of no other Western people seems to have been so deeply influenced by these; something in the English character, something mystical, tough and fierce has a special affinity to Hebrew".

For generations the Bible was the Englishman's daily bread, both as a guide to living and as an incomparable source of idioms, proverbs and dramatic incidents; and, naturally, it left an indelible stamp on the imagination of many English writers.

PLATITUDES

This was particularly true in the seventeenth century, the most splendid period of English poetry; and there is a sense, indeed, in which the finest "Anglo-Jewish literature" was produced in the

(Continued On Page 9)

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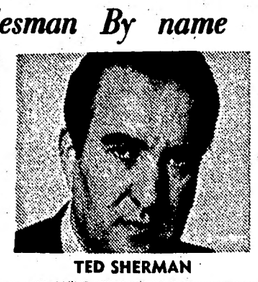
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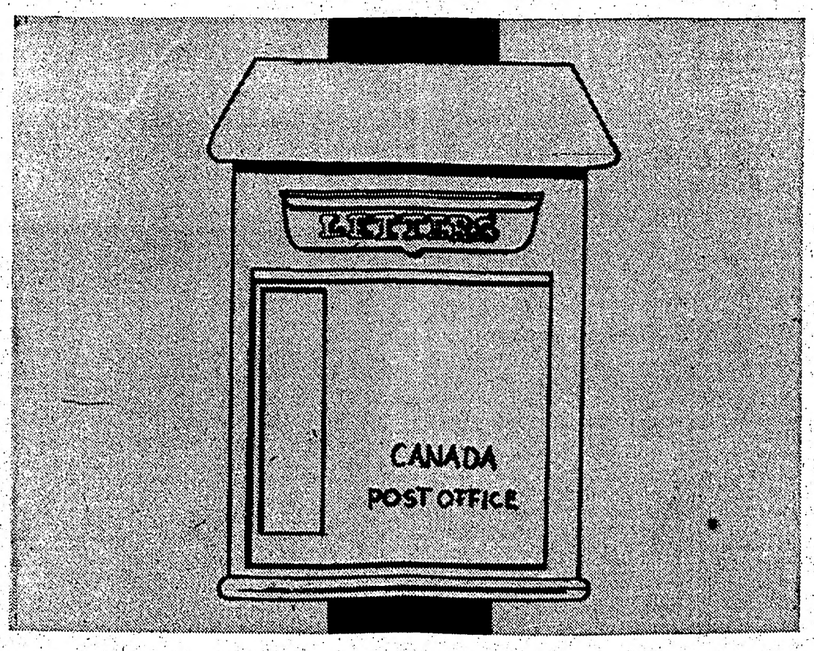

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PUBLISHED EVERY FRIDAY
MAIN EDITORIAL AND BUSINESS OFFICES:
1218 Eglinton Ave. W., Toronto (10), Ont. Telephone: RU. 9-1895
M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VI NO. 18 (279)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.
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RECOGNITION OF LOYALTY

NATHAN SILVER TESTIMONIAL

The testimonial dinner in honor of Toronto's Nathan Silver, national president of the Zionist Revisionist Organization of Canada, is a recognition for service rendered and for undivided loyalty of a man to a belief and a cause which are his.

Time was when very few in the Jewish community and in the Zionist movement possessed the courage to espouse the aim of undiluted revolutionary Zionism. Only a minority had the fortitude publicly to back the cause of the Irgun and the teachings of Vladimir Jabotinsky.

Among those few to whom the Jewish community and the Zionist movement owe much belongs Nathan Silver who neither waivered in his faith nor abandoned the flag in most trying times.

Though the testimonial dinner at Beth Tzedec is tendered by the Zionist Revisionist Organization, actually it is a community affair honoring a servant of the people.

NAZIS IN CANADA

NOT A JEWISH ISSUE

Now that a few bums finally have managed to hang up in a Toronto street a shingle bearing the infamous Nazi emblem, reaction among all residents of this vast city is one of disgust. The solid expression of revulsion in the press at the ugly spectacle truly reflects the loathing at this abomination imported into the Queen City.

It is difficult to describe one's feelings upon beholding a swastika at the newly opened offices of a "Canadian" Nazi party. The incidents at the locale which the three adventurers dared open as a provocation to every decent man and woman in Toronto were not caused by Jews. Nor is the outcry against this dirt on a clean Toronto street only Jewish.

It is gratifying to note how people here, in all walks of life, and men in Ottawa on government level have appraised justly and correctly this challenge to the good sense of democracy.

This newspaper claims constantly that Nazi propaganda aiming to divide a nation is not a Jewish issue merely. Even the Germans learned that after having paid the price for ignoring the writing on the wall.

Frankly, candidly we are not concerned about these hoodlums who masquerade as a political group. They belong to the lunatic fringe of society. Important to remember is: since public opinion unanimously has brought into the open its disgust by this manifestation, without any doubt the government may resolve to act.

We understand that Jewish organizations in Toronto have decided to remain aloof in fighting the Nazi underworld. This responsibility they leave to the public in general. Never fear, though. Our democratic society will find the means to combat this disease.

Also: exaggerated importance ascribed this scum would be playing right into their hands—which is what they want. They hope to become an important factor in political life.

However, all this said and done, one must be cognizant of the fact that Canada is a land with a large number of immigrants of various ethnic descent, men and women who but recently have left European countries which suffered the Nazi malady. Some of them may take this business seriously unless the government quickly takes measures to outlaw hate propaganda.

We are aware that this is an issue confronting the nation at large. Moreover, Ottawa realizes that the repulsive actions of a small and insignificant group of adventurers may affect civil peace, arousing passions and setting one group of New Canadians against another. This must be prevented right away; the evil must be nipped in the bud.

the lighter side

KNOWING HEBREW AND YIDDISH HELPS TO LEARN BETTER ENGLISH

Most literate Americans of all faiths know more Hebrew and Yiddish words than they realize. They get them from their Jewish friends and television, magazines, newspapers, movies, night club acts, etc. — words like goy, meshugga, schmaltz, schmooze, nudnick, schnook, schnorrer, ganef, kibitzer, sabra, kibbutz, bar mitzvah, mazel tov, mitzvah, Hasid, kosher, the names of Jewish holidays, and many more.

But few people realize the extent to which Hebrew and Yiddish words have become incorporated into the English language. To determine that extent, reports, the B.B. Magazine, Rabbi Morris C. Katz, B'nai Israel Synagogue, Corpus Christi, Tex., who for the past 20 years was a rabbi in St. Paul, Minn., made a study of Webster's Third New International Dictionary — where he found more than 500 Hebrew and Yiddish words listed and defined. Not in the "foreign phrases" section, either, but right in the regular alphabetical listings, as part of the English language! In addition to the words mentioned above, here is his complete list, divided into categories:

GENERAL: — Yid, Yiddishkeit, Rebbe, Rebbetzin, benshen, daven, Shabbos, Shabbosim, Yeshivah Bocher, Litvak, Shul, taleisim, balabos, balabatim, balabosta, goy, shabbos goy, shegetz, shkotzim, shikse, schlimazel, schlimiel, schlemozzle, meshugaas, meshugaasen, schlepp, schmo, mamzer, meshumad, meshumadim, mishmash, kibitz, dreidel, shtetl, shtetlach, yarmulke, kittel, shicker, shickered, sheitel, sandek.

ISRAEL: — Havlagah, ma'abara, ma'abarot, shekel, shekolim, shomer, shomrim, kibutznik, halutz, halutzim, halutza, halutzot, halutziut, kevutza, kevutzot, Irgunist, Mizrachi, hallukah, kolel, kolelim, Magen-David, shemittah, shemittot, galut, golah, haver, haverim, haverah, haverot, shalom, Bikkurim, moshav, ovdim, moshvei ovdim, moshav shituti, moshavim shitutim, moshavim, moshava, moshavot.

FOOD ITEMS: — Latke, cholent, tzimmes, kichel, kichlach, kishke, gefillte fish, borscht, lox, bagel, knish, matzah, matzot, hamantasch, hamantaschen, blintz, blintzes, halavah, lekach, knaidel, knaidlach, kugel, targlach, lakshen.

DIETARY LAWS: — Kashrut, kasher, hechsher, hechsherim, mashgiah, mashgihim, shohet, shohetim, kabalah, bedikah, terefah, terefot, tref, shehitah, fleishig, pareve, pasul, milchig.

FAMILY - MARRIAGE - DIVORCE: — Bahur, bahurim, mishpachah, shadchan, shadchanim, tenaim, ketubah, huppah, huppot, kiddushin, badchan, badchanim, get, gittin, sopher, sopherim, agunah, simhot, simha.

MOURNING: — Keriah, keriot, taharah, taharot, shesped, hespedim, kaddish, kaddishim, shivah, yahrzeit, yizkor, hashkabah.

SYNAGOGUE: — Sepher Torah, Siphrei Torah, hazen, hazanim, hazanuth, shamash, shamashim, gabbai, gabbaim, mattir, haphtorah, haphtarot, sidra, sidroth, kohen, kohanim, baal kore, bet hatefillah, bet hamidrash, ner tamid, parochet, bimah, yad, yadaim, aliyah, aliyot, almemar, kere, kethiv, masorah, oneg shabbat, maggid, maggidim, misnagid, mitnagged, minyan, minyanim, Torah batlon, batlonim, Hasid.

PRAYER: — Kavvanah, kavvanot, tahanun, tahanunim, shaharith, musaf, minhah, neilah, arbit, maariv, maarivim, siddur, siddurim, machzore, machzorim, kol nidre, azharoth, amidah, amidot, berachot, geulah, kedushah, kedushot, selihot, tehinnah, piyyut, piyyutim, kinah, kinot, hallel, Amen.

CUSTOMS AND CEREMONIES: — Mitzvot, minhag, takkanah, takkanot, gezerah, gezerot, brith milah, mohel, pidyon haben, pidyone habanim, kiddush, havdalah, mizrach, mezuzah, mezuzot, zemirot, niggun, niggunim, sukkah, lulav, lulavim, ethrog, ethrogim, shofar, tekiah, tekiot, teruah, teruot, tashlich, kapparah, kapparot, hakkafoth, lehayim, shehecheyanu, duchan, talith, tzitzith, tephillin, arba kanfoth, hamotzi, seder, haroseth, afikomen, hametz, sephirah, bat mitzvah, hoshana, hoshanot, bedikat hametz, haggadah, hagigah.

JEWISH COMMUNITY: — Kahal, kehillah, kehillot, Vaad, Vaadim, parnas, parnasim, nagid, negidim, bet din, ab bet din, shtadlon, shtadlonim, Ashkenzim, Sephardi, Hasidim, mitnagdim, Sephardim.

ETHICS AND MYSTICISM: — Musar, yetzer, yetzarim, yetzer hara, bath kol, hillul hashem, kiddush hashem, teshuvah, shekinah, tzedakah, tzedakot, dibbuk, dibbukim, baalshem, gilgul, album, atbash, golem, cabala, nine variants of the transliteration of the Hebrew Tetragrammaton.

SCHOLARS AND SCHOOLS: — Gaon, gaonim, yeshivah, yeshivot, Talmud, Talmud Torah, heder, hadarim, bet hasefer, melamed, melamdim, lamdan, lamdanim, haham, hahamim, meshuttach, mesulachim, mishnah, mishnayoth, gemara, baraita, baraitot, tanna, amora, sabora, tannaim, aggada, semikah, semikoth, Sanhedrin, tosphot, pilpul, gematria, gematriot, tanach, midrash, midrashim, tzaddik, tzaddikim, maskilim, haskalah, targum, targumin, tikkun, baramin.

FAST DAYS AND HOLIDAYS: — Shabbot, shabbatim, Rosh Hashanah, Shabbat Shuvah, Yom Kippur, Sukkoth, Hoshana Rabah, Shemini Atzeret, Simhath Torah, Rosh Hodesh, Hanukkah, Taanith Esther, Purim, Pesah Lag Ba-Omer, Shavuot, Tishah B'Av.

HEBREW CALENDAR: — Tishri, Heshvan, Kislev, Tevet, Shevat, Adar, Adar Sheni, Veadar, Nisan, Iyar, Sivan, Tammuz, Av, Elul, Abib, Zif, Masheshvan, Bul, Ethanim.

HEBREW ALPHABET AND GRAMMAR: — Dagesh, Sheva, and all Hebrew letters illustrated in Hebrew print: Aleph, beth, gimel, daleth, he, vav, zayin, heth, teth, yodh, kaph, khaph, lamedh, mem, nun, samekh, ayin, pe, phe, sadhe, qoph, resh, sin, shin, tov.

BIBLICAL TERMS: — Baal, Baalim, ger, gerim, nasi, korban, seraph, seraphim, cherub, cherubim, herem, gehenna, satan, shibboleth, goel, moloch, urim and thumim, behemoth, babel, sheol, ephah, gerah, hin, ephod, tophet, ebenezer, shittim, algum, asherah, asherim, bethel, asor, nephilim, anakim, rephaim, zamzumim, emim, kor, chomer, bath, haichal, Elohim, A-do-nai, myrrh, leviathan, cinnamon, sheba, Canaan, Cain, Ishmael, Israel.

ANGLICIZED WORDS: — Pharisee, Sadducee, Zodokite, Karaite, Karaism, Massorete, massoretic, geonic, tosaphist, Zionist, maskilic, haggadic, Talmudic, Maccabean, Amelekite, Israel, Messiah, Hallelujah, Sabbath, midrashic, Levite, Hebraic, Hebraica, mazirite, satanic, Hasmonean, Hasidic, Judaic, Judaean, Hasidism, Judaism, Orthodox, Conservative, Reform, Reconstructionism.

ADDITIONAL WORDS: — En-Sof, dayan, dayanim, eruv, erub, eruvin, abba, abbadon, darshan, hakhmah, darshanim, genizah, genizot, mikvah, bedikah, bedikot, maror, bris, briss, brith, berith, madrih, madrihim, shalach monos, shalom aleichem, shalom, shaloch seudot, shamir, shames, rabban, rabbanim, onanism, balm, balsam, Gileadite, kreplach, hallah, kasha, geulah, akkum, piroshki.

Bourguiba to Nasser: You can't keep this bottle . . . Tim, L'Express, Paris

The Whole Story
Why Arabs Want Peace

JERUSALEM (CJN) — Despite Premier Levi Eshkol's statement to the Knesset this week that Israel would not negotiate on President Bourguiba's terms, diplomatic circles say secret parleys are on. It seems that the U.S. government, the French government and the Germans are involved.

Following are the most recent developments since Tunisian president Bourguiba suggested coexistence between Israel and Arabs:

Courage

Following is an editorial comment from the New York Times:

"The courage of President Habib Bourguiba of Tunisia in suggesting Arab-Israeli negotiations and mutual concessions can be measured by the denunciations to which he was subjected by his fellow-Arabs. Arab newspapers accused him of 'high treason,' and declared him to have 'become raving mad'.

"Implicit in this torrent of abuse is the premise that an Arab is a traitor if he is willing to accept anything less than the total destruction of the state of Israel. Ahmad Shukairy, leader of the Arab's Palestine Liberation Organization, gave this tired old refrain yesterday in saying: 'The Palestine question can have only one solution—namely, restoration of Arab Palestine without partition, internationalization or resettlement.'

"Against this background the specifics of the Bourguiba suggestions — which are hardly likely to arouse enthusiasm in Israel itself—are unimportant compared to the historic fact that a major Arab leader has dared talk some sense on this most delicate of issues. He has spoken of the illusory dreams of military victory over Israel, and called attention to the great cost of the arms effort aimed at that objective. He had the courage to suggest that Arab-Israel enmity is not a law of nature, but rather a temporary situation that could be eased by a thaw that might ultimately develop into genuine cooperation for mutual advantage.

Coming at a time of mounting tension over the Arab plans to divert the waters of the Jordan River, the Bourguiba intervention is particularly significant. Fear of war over this issue has been broadly expressed throughout the Middle East for months now, and the actual outbreak of organized fighting could set off a conflagration of major proportions.

"By his words of reason, Tunisia's President is evidently seeking to remind both sides that there are alternatives to conflict and that those alternatives deserve exploration at the bargaining table. The courage of this move is exceeded only by its statesmanship, though it would be a mistake to expect any results in the near future from the seed of wisdom that President Bourguiba has now publicly planted."

In Tunis, the government Neo-Destour officially endorsed President Bourguiba's stand on peace with Israel.

Arab to Arabs: Can't Beat Israel

Tunisian President Habib Bourguiba, who in recent weeks has urged coexistence between Arabs and Israel, has declared that an Arab attack on the Jewish state would be doomed to failure.

Asked by a group of students about the arms race in the Middle East, Mr. Bourguiba noted that in 1956 the British and French were forced to withdraw after the Suez invasion and added:

"In the same way, an Arab aggression in these conditions is doomed to failure. All that iron assembled by the military at great expense is useless."

While most military observers feel the small but highly trained and well equipped Israeli army could defeat the more numerous Arab forces. Arab leaders have in the past boasted they would drive Israel into the sea. Mr. Bourguiba's remarks are believed to be the first by an Arab leader predicting defeat.

Talks

Mr. Bourguiba also held out the possibility that there could be exploratory talks—though probably not soon—between the Israelis and Arabs if Israel agreed to a previous proposal to repatriate Arab refugees to a specially defined area in Israel.

"If Israel accepts our proposals," Mr. Bourguiba said, "we could immediately try exploratory talks to see if Arabs are in agreement. The conditions of a meeting in Rome or in another capital would be studied. The face of the Middle East would be transformed. But all this cannot be realized in the near future. Israel will not cede an inch of its territory."

Reaction

At the United Nations, Israel Ambassador Michael Comay, when asked to comment on Mr. Bourguiba's latest remarks, referred to Foreign Minister Golda Meir's statement in response to the Tunisian President's earlier stand of moderation.

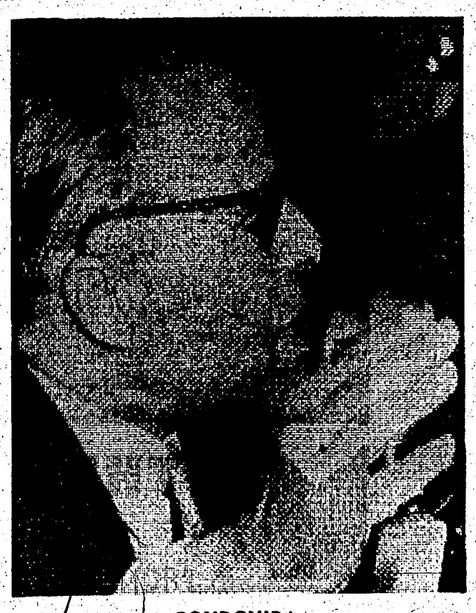
Mrs. Meir said Mr. Bourguiba's suggestions were "welcomed and highly important, since a distinguished Arab leader had expressed support of Israel-Arab understanding and a settlement for peaceful means instead of war".

Mr. Comay emphasized, however, "that any settlement of the conflict would be based on the present territory of Israel, except for possible minor border rectification, to take account of local differences".

In referring to Arab repatriation in recent weeks, Mr. Bourguiba has said that the one million Arabs displaced during the Arab-Israeli war of 1948 should be resettled on the basis of the United Nations 1947 partition of Palestine.

Under that partition scheme, Israel consisted of some 5,500 square miles. But the Arab states attacked Israel on May 14, 1948 — when Israel became a state — and when an armistice finally was signed Israel had

(Continued on Page 10)



BOURGUIBA

the seven days

SOVIET REDS AND ISRAEL

LONDON (JCNS) — The Soviet Communist Party is to send a delegation to the forthcoming 15th congress of the Israeli Communist Party next July.

According to reports from Moscow, the Russian delegation will be a "strong one" and will be led by a member of the party secretariat.

Communist Parties in the satellite countries are also to be represented at the Israeli Congress.

CHILE JEWS

SANTIAGO, Chile, (JCNS) — Chile's 33,000 Jews, most of whom live in Santiago, the capital, are looking to an era of peace and political and economic reconstruction in which President Frei will be able to fulfil his promise of a "revolution whithin liberty", as a result of the General Election last month.

The President's Christian Democratic Party won a crushing victory in the election.

As reported earlier, three Jews who sought election as Radical Party candidates were defeated.

SERMON FOR THE WEEK

HUMAN PERSONALITY

Then Jonathan said to David Tomorrow is the new moon and thou shalt be missed, because thy seat will be empty. (1 Samuel 20, 18.)

It is a great compliment to anyone to be assured that his absence will be noticed and deplored. A strong or distinctive personality leaves an imprint on the society around him.

The character of David profoundly influenced the conduct of Jonathan and made him so loyal a companion. Saul was afraid that this deep regard which Jonathan showed for David might ultimately injure his chances of succession to the throne. To Jonathan, however, the institution of the throne was nothing compared to the affection he felt for his friend David.

Personality is always in jeopardy in the totalitarian State. The individual finds expression through his personality and, since the individual must be subject to the inflexible will of the State, therefore personality must be crushed. This danger threatened Israel in Egypt.

Moses encouraged man to cherish the dignity of human personality. On great historic occasions, at mass assemblies when solemn pronouncements of national importance were to be made, Moses addressed his declaration to each individual. The Decalogue was spoken to each member of Israel and was couched in the direct singular and not in the nebulous plural.

The secret of Israel's survival, when other nations like Egypt and Babylonia disappeared, is to be found in the choice and evaluation of national priorities. Other nations prized works of external civilisation, and the individual took the last place in the national scheme of things; whilst Israel treasured human personality as its chief asset.

During the month of Nisan, which recalls the birth of our people's nationhood, chapters from the prophet Ezekiel are read as lessons of the Haftora. He is the popular prophet of the month.

Ezekiel spoke in Babylon, an exhorted Israel in exile. In Babylon, far away from the rural surroundings of Israel, man was caught up in the economic process of a kingdom dedicated to the pursuance of commercial enterprise. Man was becoming part of the economic machine. His personality was endangered. His heart was becoming "a heart of stone" and not "a heart of flesh". Ezekiel stressed the lesson of individual responsibility and the greatness of human personality.

Western civilisation in our own age is in peril of deifying the machine. It is fast becoming the age of automation. The computer, the robot, the machine is assuming a vital role in the life of the nation, and the place of man is being challenged. Will man be missed and his place become empty? Must human personality be effaced by the machine? If this happens, the machine will not have brought us real progress but retrogression. Bergson wrote: "Personality is in the very intention of the evolution of life, and the human personality is just one mode in which this intention is realised."

Every individual possesses a characteristic that infinitely transcends the material products of human skill. Man's salvation lies in the return of the true development of human personality.

HIGH HOLIDAYS IN ISRAEL...

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CANADA'S FIRST ISRAELI RARE COIN EXHIBITION ARRIVES AT BETH SHOLOM SYNAGOGUE, THURSDAY, MAY 6th — Jack Blustein, who helped make arrangements for the Rare Coin Exhibit, is shown with an El Al Stewardess on his arrival in New York from Israel where he was a guest of the Israel government and the Israel Numastic Society. Rare Israeli coins and coins of Judea, collected from all parts of the world (some on loan from the Israeli government will be on display at Beth Sholom Synagogue on Thursday, May 6th, 7:30 p.m. Modern Israeli coins and coins dating back 2500 years in history will also be shown. Included in the group of modern Israeli coins are the 5 pound Israeli Commemoratives, the Herzl Gold Coin, Chaim Hadassah Medal, U.J.A. Coin, Pentecostal World Convention Coin and Chanukah 1 pound pieces. Also to be shown are the new Israeli 1965 Proof-like sets.

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* * *

TRUCE

"Does your husband always lie to you?"

"No, some nights I'm too tired to ask questions".

* * *

WAIT AND SEE

Uncle Max: "Well, Manny, what are you going to do this vacation?"

Manny: "Last year I had chicken pox and mumps. This year I don't know what I'm going to do".

* * *

ACCURATE COMPARISON

Jack: "You remind me of an airplane".

Mack: "How come?"

Jack. "You're no good on earth".

* * *

SHORT CUT

A fellow, making his first ocean voyage, was in his cabin groaning with seasickness.

"Shall I send you some dinner, sir?" asked the steward.

"No, just throw is overboard and save me the trouble".

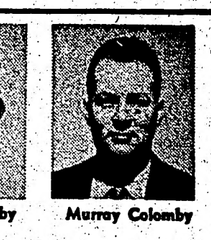
* * *

OBLIGING

Two motorists met on a bridge too narrow for two cars to pass.

"I never back up for an idiot," shouted one.

"That's O.K.," replied the other quietly, as he shifted into reverse, "I always do."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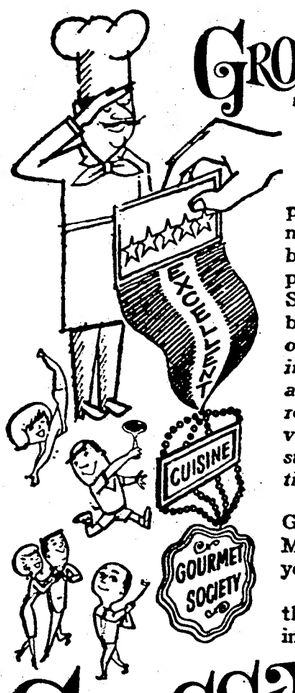

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Politics In Israel

The Internal Fight In The Histadrut

London, (JCNFS) — Israel is one of the few democracies in the Eastern Mediterranean and Middle East, but her democracy is still far from perfect by Western standards. The massive control wielded by the political parties over the country's economic life gives them far greater power over the individual citizen than would be desirable. This also discourages the growth of civic courage among a population which comes from countries with little enough tradition of this commodity.

Close control by the political parties over the Histadrut — in its trade union, "capitalist" and welfare functions alike — and over the national institutions — Jewish Agency, U.J.A. — runs parallel with party control over central and local government. Party control of the Histadrut is the most deplorable of all, since this deprives the citizen of what should be one of his major safeguards against abuse of power by Government or employer.

For this reason the repeated postponement of Histadrut elections, to suit the interests of the ruling party, Mapai, will be regretted by all who have Israel's interests at heart. The ostensible reason is to prevent too long an election period, by bringing Histadrut elections close to those of the Knesset. But if this were really the case, Mapai would have taken this into account before postponing the Histadrut elections for the third time last year. Moreover, the Histadrut's job is to provide checks and balances on the power of the parties, the Government and public sector institutions, not to carry out their bidding and become a pawn in the struggle for power.

The real reasons for postponement are two-fold. First, Premier L. Eshkol and his supporters fear that setbacks for Mapai at the Histadrut elections may give Mr. Ben-Gurion's supporters a stronger case against entering Knesset elections "aligned" with Ahdut Avoda. Secondly, Mapai wishes to retain its almost absolute control of Histadrut enterprises and welfare institutions.

Mr. Aharon Becker, the Histadrut secretary-general, appointed by Mapai to the post after the party had ousted its previous nominee, Pinchas Lavon, did well to resign in protest against the decision to postpone elections yet again. His resignation went some way towards removing the bad taste left by the circumstances of his appointment, which shocked many Israelis and those observers who understood what was going on.

It would have been too much to expect that Mr. Becker would stand by his resignation. For one thing, he is too much part of the system for him to lead a successful revolt against it. Furthermore, Ahdut Avoda, the next party to Mapai on the left (there are two more beyond), is now supporting Mapai's action by virtue of the alignment agreement between the two parties. So Mr. Becker has made his gesture, protested that cynical manipulation of democratic procedures brings democracy into disrepute, and now continues in office.

Still, his action has not been without value. It has helped crystallise feelings that things have been going too far, that Israel's affairs cannot be left to informal groups in smoke filled rooms, that the raising of standards of political probity cannot be postponed indefinitely. It is well, too, that Israel should be made aware of growing comprehension abroad of what is happening. Israel cannot expect to be regarded indefinitely as a prodigy whose every act must be applauded. The Jewish State has the right to expect sympathy and support; its friends have a duty to urge the highest possible standards in the conduct of its affairs.

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HE DOES EVERYTHING — Anthony Newley, at rehearsals of the new musical, The Roar of the Greasepaint — The Smell of the Crowd, by Anthony Newley and Leslie Bricusse, co-starring Mr. Newley and Cyril Ritchard and staged by Mr. Newley. The production produced by David Merrick, is being seen at Toronto's O'Keefe Center prior to its opening on Broadway.

theatre hi-lites

Roar of the Greasepaint . . . Delighting Audiences

One of the features of The Roar of the Greasepaint — The Smell of the Crowd is the score which includes two tuneful songs hitting an all-time high on the continent's popular music charts. Who Can I Turn To, and The Joker literally are stopping the show in this new musical starring Anthony Newley and Leslie Bricusse, now performing at O'Keefe Center.

Featured also are two new actresses, star bent, England's 22-year-old Sally Smith and New England's 18-year-old Joyce Jillson. The chorus consists of twelve girls ranging in age from 12-20, and described by the authors as The Urchins.

Nostalgic Musical Winds Up Crest With Flourish

With the termination of Emmanuel Xoc this Saturday night, May 1st, the Crest Theatre will concentrate fully upon rehearsals for Oh What A Lovely War, which opens on May 12th and is the last of this season's Crest's successful productions.

In a light manner, Oh What A Lovely War, which includes Eric House and Barbara Franklin, spoofs and mourns the gallantry, agony and tragedy of World War I. Many songs of the period are brought back, such as Pack Up Your Troubles, There's a Long Long Trail, Roses of Picardy, Keep the Home Fires Burning. Kevin Palmer will direct.

The Lennicks Go On and On

By now Sylvia and Ben Lennick have become indestructible in The Typists, and The Tiger. Both one-act plays by Murray Schisgal are hilariously funny. Playing at the new Hydro Theater, they have brought the Theater of the Absurd to a point of evoking natural interest in audiences of all media.

Moiseyev Dancers Straight From Moscow

Canadian Concerts and Artists are presenting the incomparable Moiseyev Dance Company at Maple Leaf Gardens for three nights only, Tuesday, Wednesday and Thursday' May 11th - 13th, at 8:30 p.m.

The company of 100 Russian dancers, founded by Igor Moiseyev, electrified audiences everywhere in America in 1958 and 1961. For the first time it is here in Canada. Seeing these dancer of high spirits is an experience one can't afford to miss.

FEATURED SONGSTRESS — Ahuva Shai, lovely Israeli-born singer, who will participate at the Israel Coin Exhibit which will take place at Toronto's Beth Sholom Synagogue on Thursday, May 6th, 7:30 p.m. The exhibition will be a feature of Israel's 17th Independence Day celebrations. Rabbi David Monson will introduce the program; Sam Sterling and Jack Blustein will co-chair the evening.

IN VERSATILE ROLE — Eric House, who is a central figure in Oh What A Lovely War, opening at Toronto's Crest Theater on Wednesday, May 12th. Having distinguished himself in comic characterizations in operettas and with dramatic roles at the Stratford Shakespearean Festival, he was last seen locally in All About Us.

BIALYSTOK'S JEWISH LIBRARY

LONDON (JCNS) — After a break of nearly thirty years, the small Jewish community of Bialystok has once again its own library and reading room.

The new library was opened last week by the head of the local Jewish community, Dr. Datyner, and the ceremony was attended by leading members of Polish cultural association and the local municipal leading members of Polish cultural associations and the local municipal authorities.

A first instalment of Yiddish, Polish and Russian books of about 600 volumes was placed on the shelves and this will soon be increased.

HAPPY TO OBLIGE — A smiling Mayor Philip Givens is shown purchasing tickets for the B'nai B'rith Spring Bazaar and Carnival which will be held in the Automotive Building, Exhibition Park, on Wednesday, May 19th. He is flanked above by Mrs. Sharon Black (left) and Mrs. Marek Ochshorn, members of Emeth Chapter, B'nai B'rith. Mayor Givens was chairman of the first B'nai B'rith carnival fifteen years ago.

the lively arts • THEATRE MUSIC FILM • BY D. COHN

● This year's Passover holiday saw the opening of a children's theater in Israel, as an offshoot of the Cameri Theater, as reported by our JCNFS correspondent in Tel Aviv. In past years there were numerous experiments in the field, made mostly by private producers who aimed at profit, and were characterized by a number of undesirable traits.

At first the plays were presented almost entirely during school holidays when parents eagerly seek an occupation for their children and are too busy to examine their quality properly. Second, the plays generally were presented in large halls which lowered the technical standards and affected the atmosphere for the audience. Most important, however, the artistic level of the productions, starting with the script and including the directing and acting, was not high.

Child actors were used to a great extent, saving money in salaries. Even when adults performed, the level of performance was mediocre since most Israeli actors belong to permanent repertory companies and can devote only limited time to rehearsing in private productions.

A solution is apparent now with the decision of the Cameri Theater to add a children's "branch" to its sphere of activity. The project is headed by Mrs. Orna Porat, one of the Cameri's leading players and member of its management board. The first play is The Circus Adventure by James Ambrose of South Africa, directed by his compatriot, Leonard Schach. Special lyrics and music were composed by Alexander (Sasha) Argov whose King Solomon and the Cobbler will be presented in Paris, in June at the International Theater Festival.

● In Paris, Marc Chagall will decorate a set of porcelain products at the famous china factory at Sevres in response to a suggestion made to him personally by President de Gaulle at the Elysee Palace.

● Princess Grace of Monaco, former movie star beauty, will receive next Thursday the woman-of-the-year award of the Philadelphia County Council of Jewish War Veterans of the United States.

● A Jewish congregation in Gilbraltar sings the British national anthem in Hebrew.

● The Dutch display at the 14th annual international flower show in London has been awarded first prize for the best foreign entry. A life-size replica of a windmill rises above the Dutch display of tulips, cyclamen, lilacs and cherry blossom. Thirty nations, including Israel, are participating in the exhibition.

● Shmuel Ferkos of New York's Cafe Exodus, Broadway near Lincoln Center, bought a site on Miami Beach's Lincoln Road (known as Little Tel Aviv), for another Cafe Exodus. How that man teases the keyboard!

● Gertrude Berg of Dear Me, the Sky Is Falling, is taking a long needed holiday in Chicago.

● Mrs. David Susskind, wife of the television producer, has been awarded $750 a week alimony, highest on record.

Mr. Susskind was commended for his willingness to see daughter Pamela, 21, through college and to provide in like manner for Diana, 18, and Andrew, 12. The Susskinds were married in Boston in August, 1939. Mrs. Susskind's attorney will receive $10,000. The producer was granted "reasonable visitation" rights.

● A pawnbroker in Freeport, Long Island, has been offered $3,500 for a 132-year-old violin he obtained for a $40 loan. The instrument, made in 1833 by Antonio Gagliano of Cremona, Italy, was brought to his shop about 18 months ago by an elderly man. The pawnbroker is willing to split the profits. Says he, "It doesn't seem right to make so much money on a $40 dollar loan."

● Sophia Loren and Carlo Ponti were ordered to stand trial in a Rome court on July 6th on bigamy charges. They could receive prison terms of up to five years if convicted.

● Vladimir Horowitz, well known pianist, will give his first public concert in 12 years in New York shortly. He is 60 years old and was born in Kiev, Russia. He recently stated he would return to the concert stage but had not yet set a date. Among his reasons for having stopped playing, he said, was that he was a bad traveler. He started recording again in 1955 and had decided that "after 10 years of playing for microphones, I want to play again for people."

Mr. Horowitz has been deluged with requests from impresarios in Italy, France, England, West Germany, Japan and the United States asking him to make appearances. For the present, he has no plans for touring.

One of his selections to be performed on this first public reappearance is a Poeme by Scriabin. Horowitz remembers that, as a boy of 10 or 11, three months before the composer's death in 1915, he had played for him. He had given the lad's parents advice on how to educate and develop him. Scriabin said, "This boy has a very big talent but he should not be merely a professional sectarian pianist. He should look deeply into all kinds of music. He must cultivate his taste not only for the piano but for music in general." Horowitz' parents followed his advice.

Mr. Horowitz practices even now at least an hour each day, and walks a mile a day. His wife elaborated, "A great part of the decision to resume his public career resulted from his seeing the interest of young people who know him only from his recordings. I think he felt there was a new generation still interested in hearing him. He gets letters from them all the time and they provided a great push for him to come back."

● The Columbia Broadcasting System will obtain all rights to the film, My Fair Lady, on October 21, 1971, seven years after the movie was released, William S. Paley, chairman of the board, disclosed.

● Shimon Wincelberg's Resort 76, a dramatization of the Rachmil Bryks novella, A Cat in the Ghetto, which Jay Rosenblatt has announced for fall production in New York under Windsor Lewis' direction, has been selected to open the annual congress of the International Theater Institute in Israel, June 16th through June 26th.

The film depicts the plight of Ghetto inhabitants in Poland in a uniquely humorous form and through incisive, ironic humor, manages to convey the tragedy that words alone cannot describe. It has been adapted into the Hebrew language by Dan Almagor, who did My Fair Lady, and Fiddler on the Roof. Directing Resort 76 will be Joseph Millo, one of the most important directors in Israel today. The production will coincide with the 20th anniversary of the end of World War II.

OPEN LETTER

To Rabbi W. Gunther Plaut
Holy Blossom Temple
Toronto, Ontario
Dear Rabbi Plaut:

At the installation breakfast of the Brotherhood last Sunday, I was privileged to be in your beautiful temple for the first time and, above all, to hear your excellent address which was not only logical and well delivered but most stimulating as well.

You referred to an article written by a Rabbi Ascher (which I had not read) raising the question of forgiveness towards the Germans for crimes perpetrated against the Jews during World War II. His motivation for forgiveness was prompted by the fact that, after all, it is the Jew who preaches forgiveness; since there is a new generation, sons ought not be held responsible for the sins of their fathers.

Your comment—that the expression of forgiveness in the Bible (Slach, M'chal, Kaper) are in relation to God but men never achieved that level — is true and in accordance with Jewish law. You also stated that this generation must "pass" before forgiveness can be considered.

I should like to know, what does one mean or imagine by forgiveness? Does forgiveness imply erasing from history that period under German rule when all Jewish newly born infants, babies, children were tortured to death and a one-thousand-year history of the Jews in practically all of Europe was brought to an end? In fact, to add insult to injury, the greatest massacres were executed on Jewish holidays. (Es wird denen das Lachen vergehen.) Can this ever be forgiven?

According to Jewish religious law, Yom Kippur does not atone injury or indignity imposed upon a fellow man, certainly not a crime committed vis-a-vis a human being. It is only the victim who can absolve the guilty.

In my opinion, only those who had suffered and had been murdered could or could not forgive. However, neither we nor the government of Israel have this authority.

Those crimes belong to Eternity. Recorded history alone will pass judgment.
Toronto

Yours very truly,
Dr. J. Seeman

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BIRTHS

Rabbi Joseph Kelman, spiritual leader of Toronto's Beth Emeth Bais Yehuda Synagogue, and Mrs. Kelman (nee Ruth Friedman) are delighted to announce the birth of a baby brother to Tova Janice and Jay Hersh on Sunday, April 25, 1965; grandson of Mrs. Mirel Kelman of Brooklyn, New York, and Mr. and Mrs. Harry Friedman of Toronto; great-grandson of Jacob Schwartz of Toronto.

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UNVEILING

CHIEL APPEL

The unveiling of a monument to the beloved memory of the late Chiel Appel (Zisapel), husband of the late Sarah Appel, will take place Sunday, May 2, 1965, 1 p.m. at the Ostrowcer section of the Lambton Park Cemetery, Royal York Road. Relatives and friends are invited to attend.
Cars will be leaving 12 Newgate Rd. 12:30 p.m.

TORONTO WOMEN

LUNCHEON-MEETING

Dr. Stanley Greben, director, Section of Psychiatry, New Mount Sinai Hospital, will be guest speaker at the annual luncheon-meeting of the Women's Auxiliary of the hospital at Holy Blossom Temple, Wednesday, May 5th, 12:30 p.m. His topic will be: Mental Health Comes of Age, dealing with vital questions.

Mrs. Abe Levine, president of the Auxiliary, will deliver the annual report. The Rose Torno Bursary will be presented to Barba Briedis.

Head table guests will include Mesdames Samuel Godfrey, Perch Hermant, Ben Sadowski, Abe Levine, Reuben Brown, Harry Silverstein, Dr. Reva Gerstein, Sidney S. Schipper, Joseph Rosenfeld, Ralph Gruber, B. Barny Shapiro, Jack D. Pearlstein, David R. Josephson, E. F. Singer, Chaim Walikoff, Dr. Stanley Greben and guests.

RECOGNITION PARTY

The Women's Auxiliary of The Doctors Hospital will have a recognition party at its closing meeting on Wednesday, May 5th, 8:00 p.m., at the Ports of Call. President Esther Antoni will preside. Pins will be awarded to volunteers in recognition of 40 or more periods of service to the hospital; hospital certificates will be given in recognition of the number of years of service. Mr. D. E. Welch, administrator, will present the pins; Mrs. Renee Fleishman, director of volunteer services, will introduce the volunteers receiving recognition.

A birthday cake will be cut in honor of the fifth year of the *department of volunteer services*; entertainment will follow.

INSTALLATION DINNER

Toronto Chapter 434, B'nai B'rith Women, recently held its installation dinner. Officers are: Mrs. Ada Lewis, president; Mrs J. Aiken, vice president; Mrs. M. Caplan vice president; Mrs. M. Cowitz, recording secretary; Mrs. B. Alter, corresponding secretary; Mrs. B. Shooman, financial secretary; Mrs. L. Mintzer, treasurer; Mrs. I. Ray, counsellor; Mrs. A. Platt, sentinal; Mesdames A. Winer, E. Rossman, M. Hellen, M. Silverberg, H. Mudrick, O. Spetter, J. Laywine, trustees.

Head table guests were: Mrs Helen Stork, installation chairman; Murray Ehrlich, installation officer; Mr. and Mrs. Sol Nisker (she is president of District n. 22); Mrs. I. Borins, chairman, Toronto B'nai B'rith Women's committee, and Mr. Borins; Mrs. Aaron Wolfe, president, Federation of Jewish Women's Organization; Mrs. E. H. Sporn, assistant installing officer, and Mr. Sporn; Mrs. Gordon Mendly, program chairman; Miss Sylvia Lewis.

TSO RUMMAGE

Toronto Symphony Rummage sale, sponsored by the Women's Committee, will take place coming Wednesday, May 5th, at the CNE Coliseum, all day.

SERVED PASSOVER MEALS

During Passover week, girls of B'nai B'rith Organization served Passover meals to patients of New Mount Sinai Hospital requesting this service. One hundred girls participated in the project, in teams of five, each headed by a captain. Seventy-five patients were catered to with about two-thousand meals.

MOTHER'S DAY LUNCH

The Mothers of Maple Leaf Press will sponsor a Mother's Day luncheon on Saturday, May 8th, 2:00 p.m., at the Babloor Hotel. The following mothers will be honored: Mesdames J. I. Oelbaum; A. R. Oelbaum; Charles Oelbaum; J. C. Oelbaum; Willie Zimmerman; Sam Wise; Marty Strom; Al Lewis; Syd Sugarman; Al Cooper; Sid Pearl; Bob Hawrysio; Johnny Gregg; Morris Jackson; Gerry Asselstine; Arnold Risen; Paul Veisor; Konrad Godzinski; Roger Wilkins; Bernie Dunk; Bill Clark; Frank Goldblatt; Nick Calovic; Sam Schaffel, Roger Deidun; James Clark; Ernest Jones; Fred de Tombe; Russel Paul; Don St. Germain; Tommy Fujimoto.

Guests of honor will be Mesdames Marjorie Macpherson, office manager, and Peggy Ashbury. Convenors are Messrs. Samuel Wise, Konrad Godzinski, Johnny Gregg, Ben Sugarman, Paul Veisor, Sidney Pearl.

MEETING

Havah Club, Pioneer Women, held a meeting Monday, April 19th, at the home of Mrs. Albert Sone. Mrs. Irving Lass presided.

Plans were finalized for the annual tea which will take place on Sunday afternoon, May 16th, at the home of Mrs. M. Rotenberg. Convenors are Mesdames M. Borinsky, J. Cohen, B. Brown.

MOTHER'S DAY DINNER

Adath Israel Sisterhood will have its annual Mother's Day dinner on Thursday evening, May 6th. A musicale will be presented.

DONOR LUNCHEON

This past Wednesday, April 28th, Beth El Sisterhood held its donor luncheon at the Benvenuto. This was followed by a visit to the apartment of Mrs. Harry Abramsky, where Mrs. Lillian Messinger, director of the Family Life Education Department of the Jewish Family and Child Service, led a discussion on: Family Life Today.

Donor functions were under the chairmanship of Mesdames Betty Rae Abramsky, Helen Skrow and Sadie Estrin.

SPONSORS EXHIBIT

On May 1st, 7:00 p.m., the Menorah Chapter, Hadassah, will sponsor the opening of an art exhibition with a cocktail party featuring the works of Youth Aliyah graduates Yehuda Bacon, Avraham Otek, David Setanski and Yehuda Peled.

On Tuesday, May 4th, 1:30 p.m., "aunts" (those donating $25 or more to Youth Alivah) of Youth Alivah will be invited to tea.

STUDY GROUP

Last Tuesday morning, April 27th, the Crest Women's Committee held a study group at the home of Mrs. Mary Macdonald. Speakers were Jack Creley, presently appearing in his fourth John Gray play, Emmanuel Xoc, at the Crest, and Eli Rill who has acting and directing classes in Toronto and is also known for his playwright studio. Their theme of discussion was the future of the acting profession.

PRESENT SHOW

A puppet show and movies will be presented by Oriah Chapter, Mizrachi-Hapoel Hamizrachi Women, coming Sunday afternoon at Shaarei Emunal Congregation. Convenor is Mrs. H. Rubinoff.

MYSTERY OF MOSES' CANDLESTICK

HAIFA (JCNS) — A Haifa architect and specialist in synagogal art, Mr. Meir Ben Uri, claims to have solved the mystery of the holy candlestick, which Moses, according to Exodus 25, was ordered to make of pure gold and which became a symbol of the Jewish faith and of Israel.

The Bible gives precise measures for the holy tabernacle, ark, altar and other sacred objects of priestly rites, for the guidance of craftsmen, but no measurements are given for the candlestick, though its various parts are described in some detail. The cryptic hint at the end of the passage dealing with the candlestick says only: "And see that thou make them after their pattern which is being shown thee in the mount."

Commentators of all ages and nations have sought to explain the riddle. The three specific indications in the Bible text are: that the total weight should be one talent (kikar), believed to be the equivalent of 80 to 90 lb., that it should be **miksha**, the meaning of which the ancients found difficult to explain and which had been thought to mean beaten or hammered work, and that it should be of a single piece.

Mr. Ben-Uri says he found the solution of the mystery in the biblical text itself. By writing down the seven sentences dealing with the subject, comprising 88 words and 404 letters, forwards and backwards, he was surprised to find what looked like a systematic sequence of words and letters. He came to the conclusion that these represented the measurements of the candlestick parts. By using the 88 words of the text as a "tape-measure", he believes he has arrived at precise proportions for each of the various parts. He says that even the number of letters corroborated his theory. It explains the mystery of why in the ancient texts the spellings of several words include letters that are not strictly necessary, he said.

The most surprising conclusion is that **miksha** could not have meant beaten or hammered work, but casting. At the time the Israelis were passing through the desert, metallurgy had already advanced to the stage of casting gold, silver and other metals into carefully prepared moulds.

Mr. Ben-Uri has presented to President Shazar an album containing an elaborate drawing of the candlestick accompanied by detailed calculations on the basis of the biblical text.

RECIPE OF THE WEEK

Have any matza cake meal left? The following recipe is good all year.

PASSOVER TEIGLACH

3 eggs
1½ teaspoons cooking oil
¾ cup matza cake meal
1 cup honey
½ cup sugar
1 teaspoon ground ginger
1 cup chopped walnuts

Beat eggs until light and fluffy. Stir in oil and enough cake meal to make a thick dough. Form into rolls about ½-inch thick. Cut rolls in ½-inch pieces. Place bits of dough on a cookie sheet which has been sprinkled with matza meal. Bake at moderate, 350-degrees, for 12 minutes or until lightly browned. Place honey, sugar and ginger in a large saucepan and heat to boiling point. Add baked dough and the nuts. Reduce heat and simmer gently for about ¾ hour or until a few drops of the syrup form a firm mass when dropped into cold water. Stir carefully during cooking process. Pour mixture on a moistened board and pat to an even 1-inch thickness. Cool to lukewarm. Then, using a wet silver knife, separate into about 2 dozen sections. Cool before serving.

NEW CLUB PRO AT GROSSINGER'S

Steve Downey, Jr., of New London, Conn., who set the present record for the Grossinger Country Club's golf course last year when he scored a 65, has been named to succeed Bill Collins at club pro.

Downey, winner of the pro-Sunshine Tournament in Jamaica, W.I., this past December, is an excellent teacher and player. Among the many celebrities, his students include TV star Andy Williams.

Previously he was connected with the Brookside Country Club, Allentown Pa., White Manor Country Club, Philadelphia, and Shenecossett Country Club, New London, Conn. He is a member of the MacGregor golf staff.

Downey stated that Grossinger's first tourney will be a pro-guest tilt during Decoration Day weekend.

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WORLD'S BIGGEST PLAYGROUND

By RUTHIE

Hol Hamoed Pesakh (In-Between Days of Passover) found my family in New York. And, let me tell you for the oompteenth time, there isn't any other place like it. Where else in the world can you get **Pesakhdicka** lipstick, face powder, nail polish, saccharin? You don't miss a thing.

What my brood looked forward to was a trip to the World's Fair which opened up that week on Wednesday. They wanted to be the first ones there. And of course I said, nothing doing; they had to collect all their cousins first. So they settled for second day.

Nu, was that a production. Just picture an army of kids nagging their mothers to go, on the last day **Hol Hamoed** yet—practically **Yom Tov!**

I think all of us mamas silently prayed for rain. However the day turned out to be the most beautiful of the week — pleasant temperature though crisp, sunny, calm. We adults decided to make the best of it. We'd get it over with quickly. We were glad, at least, it was a short day; we had to be home for **likht-tzinden (candle-lighting).**

Not being able to eat **khoometz** (non-Passover food), we had to take lunch from home. Surprisingly however, preparations didn't take so long. Everything in the fridge was dumped into shopping bags: hard boiled eggs; tomatoes; oranges; apples; cantaloupes; bananas; barbecued chickens; jars of cherry syrup mixed in cold water (our hosts are from the old school — no sodas even if they have a **Pasakhdicka** label); then chocolate milk for after six hours if the kids were thirsty; Saratoga water if anybody needed it; napkins; can opener; pickles; not to leave out a couple of boxes of matzas. We looked like a bunch of refugees running away from home.

But we got there in one piece, everybody holding hands so no one would get lost.

You should see the Fair grounds! Tremendous. And everywhere you looked, you faced a commercial gimmick. The first place we got to was a pavilion depicting highlights of the American Revolution. Lured by patriotic music (Yankee Doodle) from fife and drum, the kids swarmed in — it was for nothing, they didn't have to pay. I decided to remain outside, a park bench looked so inviting. Anyway, I have my own daily revolutions; I didn't need that one, which I remember vaguely from history-studying days. Ugh!

I was so glad to be left alone. But the feeling didn't last long. In less than two minutes the kids were back. They were hungry.

"Can't you wait awhile? We just got here."

A million voices (so it sounded) shrieked, "We're starved."

Nu, most of the fun is eating out in the open. So we hogged two benches, spread out everything and dug in.

It was cute, watching them eat. Here they were, with barbecued chicken in one hand and pickle in the other, watching passersby enviously because they, who in return eyed us with interest, were licking custard-cones.

Gobbling down the food didn't take too long. Then they decided upon the General Motors Building. Again I remained on my bench. And, you know, I think I had a better time than they. They had to wait an hour to see another hour's film. I enjoyed the sunshine (I had to pay $2.50 entrance for this?) and half-dozed to the strains of a nearby hi-fi recorder.

But I enjoyed it. (Which proves that I can also be happy with simple pleasures—along with the expensive kind.) It's bad, then, listening to shmaltzy music, Like, Talk of the Town, Goody-Goody, You Made Me Love You, After You've Gone, My Blue Heaven, Siboney. Dated? It suited me just fine.

And whenever I opened my eyes, right in front of me was a stand called The Village Store. On display were "T" shirts, sweat shirts, casual shoes, linens, souvenirs, rainwear, picture postcards. It was just like Coney Island. The only thing missing were Nathan's hot dogs.

And franks you got. You know where? Next to the Israeli Pavilion. Nice, big, juicy, kosher for Passover hot dogs. They looked odd sandwiched between two pieces of matzas. I didn't indulge, though; I wasn't sure if they were **glatt** kosher (kosher than kosher).

Oh, before I forget. Whom do you think I spotted while sunning myself on the park bench? Premier Robarts and his three youngsters. He too looked kind of tired trailing his children. Ned, who had joined me just then, called out to him. Asked whether he was here incognito, he said, "As incognito as I can be." We chatted a moment. After they had gone, it occurred to me, why didn't I offer them a piece of matza with jelly? That really would have been something!

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KIRYAT SPINKA

A NEW HASIDIC TOWN RISING IN ISRAEL

Prayed For King George.—Grandfather of the present Spinka Rebbe, the legendary Rabbi Joseph Meyer Weisz. He was murdered by the Nazis during World War II. Rabbi Weisz, according to author Henry Shomberger, in a book published in 1928, successfully implored the grace of Heaven for King George during the Monarch's grave illness. Following the King's recovery he had received a letter of thanks from Buckingham Palace and was invited to visit the Holy City of Jerusalem. The late Spinka Rabbi was the founder of the first Spinka Yeshiva in Hungary. In 1944 the Germans closed the Yeshiva and deported the old rabbi and the students to Auschwitz.

THE PRESENT SPINKER REBBE

A HASIDIC LEADER COMES TO TORONTO

This coming Sunday, May 2nd, Toronto Jewry will welcome one of the foremost Hasidic leaders of our time, Rabbi Jacob Joseph Weisz, known as the Spinka Rebbe. The present Spinka Rebbe is the grandson and spiritual heir of the martyred Spinka Rebbe Joseph Meyer Weisz, who was cremated by the Germans in Auschwitz in 1944.

A leader of thousands of Hasidim, the present Spinka Rebbe now resides in Brooklyn. He has recently become famous for the creation in Israel of a new Hasidic town, a suburb of Petah Tikva, where one of the most modern and up-to-date settlements will soon be completed.

Though Rabbi Weisz resides in Brooklyn he visits Israel at regular intervals where he re-established the Spinka Yeshiva destroyed by the Nazis. The present Spinka Yeshiva is located in Jerusalem.

The new Kiryat Spinka—or Spinka Town in English—will consist of the most modern apartment buildings and also will house the present Spinka Yeshiva and other community buildings.

● Seventy-five years ago, the famous Spinker Rebbe Joseph Meyer Weisz and his son Rabbi Isaac Weisz founded a yeshivah in Spinka. After World War I Rabbi Isaac Weisz together with the yeshivah settled in Munkacs, and then moved to Sevlus.

In 1944 the Nazis destroyed the yeshivah and transferred the Rabbi together with all of his family to Auschwitz where most of them were cremated.

Rabbi Jacob Joseph Weisz, the present Spinker Rabbi, who was saved in the last moment by the Allied armies, settled in America and immediately founded a Spinker Yeshivah in Jerusalem.

● The hundreds of students of the Spinker Yeshivah received there a thorough scholarly education. After graduation, they became spiritual leaders in many communities where they exerted a great hasidic influence upon the new generations.

Yeshivat Spinka in Petah Tikva will be built upon the same principles. Hundreds of boys are already registered for admission.

HISTORIC CEREMONY: On Tuesday 12th of Kislev, 5725 (November 17, 1964), the great celebration of laying the cornerstone for the future Spinker Yeshivah, at Kiryat Spinka, took place in Petah Tikvah, Israel. Present were the most prominent rabbis in Israel including the Chief Rabbi Unterman, Members of the Israeli Cabinet, Members of the Knesset and more than a thousand of adherents of the Spinker Rabbi and a few of the former students of the former Spinker Yeshivah in Europe.

A Special delegation came from the U. S. A. headed by Rabbi Yesochor Dov Bergman to participate in the celebration. Rabbi Jacob J. Weisz, who spent the High Holidays in Petah Tikvah, upon the insistance of his hasidim in Israel, gave his blessing to this holy undertaking. On picture: Israeli Chief Rabbi I. I. Unterman addressing the audience at laying of cornerstone for new Spinka Yeshiva. Also in picture the Spinka Rebbe flanked by the American envoy to Israel; Rabbi Dr. B. Bergman and Mayor Reuben Aronowitz of B'nai Brak and Mayor Rashis of Petah Tikvah.

The crowd at the laying of the cornerstone: In the centre the Spinka Rebbe.

Toronto Synagogues

WILL CHAIR DINNER

Jack Grossman was appointed chairman for the annual Evening In Israel Dinner which will be held on Wednesday, May 26th, according to Julius Surdin, president of Beth Tzedec Men's Club.

The evening will be under the patronage of the Hon. Gershon Avner, Israeli Ambassador to Canada. The Beth Tzedec Choral Group, directed by Gordon Kushner, and the Nir Koda Dancers will participate in the festivities.

ELECTION MEETING

Brotherhood of Holy Blossom Temple will hold election of officers on Tuesday, May 4th. Daniel Krangle, immediate past president, is chairman of the nominating committee. Those nominated for office are: Milton Cadsby immediate past president; Harold Emsig, president; David Gordon, 1st vice president; Dr. Harry Potashin, 2nd vice president; Floyd Stern, 3rd vice president; Sydney Lipman, treasurer; Karl Bald, financial secretary; Elliott Pepper, corresponding secretary; Joel Lewis, recording secretary. Board members nominated are Samuel Bacher, Jack Barruch, Stephen Borins, Edward Brill, Morris Cooper, Bert Danson, Nathan Durbin, Earl A. Farber, Harvey Farber, Murray Field, Albert Geller, Marvin Givertz, Fred Harris, David Hart, Jack Kirzner, Arthur Krangle, Carlyle Krieger, Monte Kwinter, Richard Lorie, Mort Margolius, Joseph Mayles, Charles Philip Mosoff, Ben D. Pape, Walter Pape, Donald Rafelman, Bem Rosenberg, Lewis Rosenberg, Richard Rosenberg, Robert D. Salsberg, Dr. Gerald Shane, Dr. David L. Shaul, Murray Sklar, Dr. Myers L. Stitt, I. B. Weinstein, Albert White, Jack V. Young, Fred Zemans.

WON HONORS

Edward Fingold, son of Mr. and Mrs. Harvey Fingold, and Sandford Borins, son of Mr. and Mrs. Sidney Borins, in grades 9A and 10 respectively, won top honors in two divisions of the Bible Contest, representing the Religious School of Holy Blossom Temple.

BREAKFAST AND MEETING

Adath Israel Brotherhood will hold its breakfast and election meeting on Sunday morning, May 16th, at 10:00 a.m.

LEAVES SYNAGOGUE

Pesach Schindler, educational director of Adath Israel Synagogue for six years, will assume the position of assistant director of the Education Commission of the United Synagogue in New York.

NEW ATID CHAPTER

A new Junior Atid Chapter of Adath Israel was formed recently. Dennis Newman is temporary chairman. Interim committee consists of Steve Speisman, Dennis Newman, Esther Winner, Mark Libman, Paula Garnick, Carolyn Orvitz and Danny Schild.

INSTITUTE

B'nai Israel Beth David Congregation held last Monday evening April 26th, a Contemporary Affairs Institute. Rabbi Abraham J. Karp of Congregation Beth El, Rochester, New York, was guest speaker. His topic was: The Jew in Search of His Faith... Does Conservative Judaism Have the Answer? A selection of Israeli folk music was presented by Ahuva. The event was sponsored by the adult education committee of BIBD.

STUDENTS MET

On April 19th, during Passover, local and out-of-town Yeshiva students met at Zeirei Agudath Israel. They were addressed by Rabbis S. Gold and C. Nussbaum. The following students delivered Talmudical discourses: A. Freedland, Lubavitch: J. I. Grossman, Ner Israel of Baltimore; S. Lipskar, Lubavitch; A. C. Nussbaum, Lakewood; I. Oelbaum, Nitra; M. Roodman, Telshe; T. Weiss and M. Zoberman, Ner Israel of Toronto. Rabbi D. Grossman was chairman.

A special issue of Zeireinu appeared, edited by L. Lazar, I. Neger and T. Shomberger.

BROTHERHOOD MEET

● Shaarei Shomayim Brotherhood Breakfast Club will meet on Sunday, May 2nd, 9:40 a.m. Mr. Frank Hogg, guest speaker, will speak on: Mental Health.

● A discussion will be held by Brotherhood on: The Limits of Free Speech, Thursday, May 6th, 8:30 p.m., in the social hall. Panelists will be: Professor Arnold Ages, department of French, University of Waterloo; Jerome Diamond, executive director, Jewish Family and Child Services, Toronto; Rudy Nagel, chairman, Citizens for Decent Literature, Elliot Pepper, Q.C., former assistant director of Public Prosecutions for the Province of Ontario and senior counsel to the Attorney General. Colin Venning will serve as moderator.

TO ADDRESS ASSEMBLY — Prof. Maxwell Cohen, dean of Faculty of Law at McGill University and chairman of the Minister of Justice's Committee on Hate Propaganda, will be guest speaker at the dinner of the Toronto Chapter, Canadian Friends of the Hebrew University, on Wednesday evening, June 2nd, at Toronto's Beth Tzedec.

OTTAWA WOMEN

DELEGATES IN MONTREAL

Delegates of Agudath Israel Sisterhood recently attended the meeting of Eastern Canadian Branch, Conservative Synagogues, held at Shaar Hashomayim in Montreal. Mrs. M. Lipitz of Chicago was guest consultant. Four workshops were held devoted to problems of the day.

The annual Cinderella Ball will be held at the synagogue on May 19th.

SUPPER

The Machzikei Adas Sisterhood are preparing for a mother-daughter supper sometime in May.

SPRING TEA

B'nai B'rith Women's Chapter 421 is planning its spring tea which will be held on Wednesday, June 2nd.

At the recently held elections, Mrs. D. Molot became president; Mesdames I. Wolfe, D. Cohen, D. Polowin, vice presidents; Mrs. L. Dworkin, treasurer; Mrs. B. Globerman, recording secretary.

OFFICERS

At a meeting held recently of Parliament Chapter, B'nai B'rith, the following were installed: Mrs. E. Potechin, president; Mesdames D. Newton and H. Smith, vice presidents. Mrs. I. Elman of Montreal was installation officer.

LUNCHEON

Ottawa Hadassah held a Medical Services luncheon recently for the First Aid Station at Arad, near Beer Sheva, in Israel. Hyman Sokolov of Winnipeg was guest speaker; George Walker, Montreal folk singer, entertained.

The following were elected: Mrs. Bert Krugel, president; Mesdames M. Slack, S. Feller, M. Tatz, vice presidents; Mrs. L. Levinson, treasurer; Mrs. S. Davis, recording secretary; Mrs. R. Sternberg, corresponding secretary; Mrs. E. Saslove, membership secretary.

Mrs. Milton Greenberg is chairman for a bazaar which will take place at the end of the year.

TEA

Ottawa ORT recently held a tea for its project in Jerusalem. Work is underway for celebration of the 85th anniversary of the founding of the organization, to be held in the Community Center.

SEMINAR

Israeli Ambassador Gershon Avner recently addressed more than fifty delegates from Quebec, Ontario and Manitoba at a seminar on training leadership. Mr. David Rivlin, Israeli Consul in Montreal, and Mr. Jean-Luc Pepin, parliamentary secretary to the Minister of Trade and Commerce, also delivered speeches. Others who spoke were: Mrs. S. Blanshay, national Canadian vice president; Mrs. E. Sohmer of Montreal; Miss Ruth Wolfish of Toronto; Mrs. M. Mozersky of Winnipeg; Mr. Shmuel Labin of Montreal's Zionist Movement.

Two panels were held, moderated by Mrs. I. Israelson of Toronto and Mrs. F. Frankel of Montreal.

Mrs. I. Bercovitch of Ottawa convened the affair.

INSTALLATION DINNER

B. B. Lodge 885 and B. B. Parliamentary Chapter (men) held a combined installation dinner Monday, April 26th. His Excellency, Israeli Ambassador Gershon Avner, was guest speaker.

Parliamentary Chapter, which has presented a bus to the Brighthone School, a heart machine to a local hospital and taken an interest in the B.B. camp, is seeking a special philanthronic project not receiving any help.

MOTHER IN ISRAEL

Mesdames M. Zbar and H. Bessin are in charge of the Mother In Israel-project, one of the major interests of the Mizrachi Women Organization.

To all those who contribute $52 a year towards the upkeep of a child in Israel is given a charm, and a corsage is presented on Mother's Day. This donation provides extra clothing, attention, education or whatever is most needed to an underprivileged youngster.

In Ottawa about forty women each year become Mothers In Israel.

HUMAN RELATIONS

Accident-Prone' Boy

DR. ROSE N. FRANZBLAU

QUESTION: We have four children. A girl, 10, a son, 8, then two girls, 5 and 3. The girls are fine. My problem is with my son, who seems to be what is called "accident-prone".

When he was two a dog bit him, and he has a scar near his left eye. Then his cousin hit him in the head with a hammer when he was four and he had five stitches. This sort of thing has gone on and has gotten progressively worse. In the past one and a half years, he has had his second tooth broken, developed a sterile abscess on his jaw from a blow, and just now had six stitches taken in his forehead because a Cub Scout pushed him down. He does not hurt himself. Other boys do these things.

He is a quiet boy who never hits anyone or hurts a thing. He is well liked and popular with the kids. It just seems that "everything happens to him". He is a handsome boy and we want to keep him that way.

* * *

ANSWER: Children aren't born accident-prone. They learn how to protect themselves from getting healthy supervision and care from their parents.

The truly accident-prone individual gets a certain pleasure from being hurt. It makes him the center of the kind of attention he wants and cannot get otherwise. Too, it is often a call for help. It says that unless somebody is looking after and taking care of the person, he will be hurt by life and by people.

Your son can scarcely be termed" accident-prone" to be bitten by a dog at the age of two, or to be hit over the head with a hammer by another child at the age of three. The only indication inherent in these facts is that there was not enough parental supervision given to your son during the early years when it is absolutely necessary. The term "accident prone" is usually applied to situations in which an individual hurts himself, or manages to get himself into the path of danger. The hurt is then laregly avoidable but seems to be sought out by the person, or drawn to it like a moth to the flame.

* * *

It is very important, at this age, when your son is out on his own so much than before, and life with his peers occupies so large a part of his daily program for him to learn how to take care of himself. This includes your giving him support both emotionally and physically. Sometimes, lessons in wrestling, judo or karate give a young boy his age a feeling of great strength. They also afford a realistic and effective means of protecting himself. You should also make sure that his sisters don't push him around too much and should encourage him to stand up for himself when they do.

From such experiences in the home, where he is backed up by his parents, particularly his father, he will come to learn how necessary it is to protect himself on the outside. He should learn that he is liked for himself, and not because he permits himself to be used as the punching bag for others.

Less emphasis on what these accidents could do to spoil his looks and make him less handsome, and more emphasis on the manly art of self-protection, would keep him from hurting himself, through the intervention of others.

letters to the editor

SAYS COUNCIL SLANDERS JEWS

Dear Editor:

Regarding Rabbi Berger's letter in answer to Rabbi Schneerson (April 16th, The Canadian Jewish News), I am compelled to state that Rabbi Berger is not worried about assimilation. Doesn't his American Council for Judaism actively propagate it!

Rabbi Berger advocates tolerance towards and understanding between all faiths. Apparently the American Council for Judaism advocates this only between Jew and Gentile. They seemingly are unprepared to grant this tolerance towards Jews who believe differently from them. Witness articles by them in two Canadian magazines (Commentator in Toronto and Canada Month in Montreal) in March which slandered most Jews of Canada and the United States because they did not agree with their assimilationist tenets and because they support Israel. These two slanderous articles also attacked Israel and Zionists.

Commentator also carried an excellent rebuttle by Toronto's Rabbi Feinberg.

I hold no brief for Rabbi Schneerson, nor for Rabbi Berger. Both expound philosophies that most Jews do not support.

Montreal, Que. **Jack Eidleman**

ARAB COMPLAINTS

JERUSALEM (JCNS) — The three principal Moslem kadis (judges) in Israel issued a public statement regretting the refusal by the Arab Governments to allow Israeli Moslems to make the traditional pilgrimage to Mecca and other holy places.

The statement was made on the occasion of the feast of Id Al Adha, which falls two months after the annual Ramadan fast.

"We wish to make our fellow Moslems throughout the world aware that several neighbouring countries have prevented us for 17 years from fulfilling one of the five basic precepts of our religion — pilgrimage", the statement read.

It also stressed that the Israeli Government was ready to allow Moslem pilgrimages "just as it permits Israeli Christians to visit their holy places in the Old City of Jerusalem and Bethlehem".

POETRY READINGS

The third of a series of Meet the Poet nights was held last Tuesday evening, April 27th, at the North York Public Library, Bathurst Heights Branch. Phyllis Gotlieb, Toronto novelist and poet, and A. W. Purdy, radio and TV playwright, book reviewer and short story writer, delivered poetry readings.

On Tuesday, May 4th, Gwendolyn MacEwen and Miriam Waddington, will participate in the last of the series.

YESHIVA DORM NEAR COMPLETION — The Wolinsky-Bessin Dormitory, motel-type structure, which is nearing completion at Yeshiva Kerem B'Yavneh, Israel. The dorm will house 48 additional boys at the yeshiva, one of the most modern, founded by the late Rabbi Meir Berlin and of which Rabbi Goldvicht is dean.

The building is dedicated to Mr. and Mrs. Joseph Wolinsky of Winnipeg and Mr. and Mrs. Hyman Bessin of Ottawa.

SHORT STORY

By CHAIM BERMANT

THE LAST RITES

When the doctor came he scratched his chin for a while, then he said: "It's not serious, at least it wouldn't be with an ordinary person, but she's eight-six you know and anything can happen".

"Anything?" I said.

"Well nobody lives for ever", he said, "though your mum's been having a good try, and anything can happen. I think I would send for a priest if I was you. It would comfort her a bit."

Mother was asleep when he left, but when she woke up I said: "The doctor says you ought to have a priest.

"A priest?" she said.

"Yes, old dear, a priest. He says it might comfort you a bit".

"Comfort me a bit?"

"Yes, old dear, so if you'll wait up a minute I'll nip out and get one."

So I nipped out to get one, and while I was out it suddenly struck me that I didn't know what religion the old girl was. When I got back she was half asleep so I shook her by the shoulder, and she opened her mouth — she found it easier to hear with her mouth open, her ears, being almost completely closed.

* * *

"Mum, old dear, what religion are you?"

"Religion?"

"What religion are you, old dear?"

"Same as you, son".

"I see."

"Yes, son."

"And mum, old dear."

"Yes, son?"

"What religion am I?"

"Jewish".

"Sorry mum, I didn't hear that". And she sat up and gathered her voice into what was almost a shout.

"Jewish son," she said, and fell back, fast asleep.

When I got out into the street I decided I couldn't be, not with a name like Mike Donovan, and she couldn't be either, not with a name like Mary Donovan. I would have heard of it before if I was, at school, in the army, at work. Somebody would have told me. You can't go around being a Jew all your life without somebody mentioning it to you. The old dear was being delirious, seeing visions of herself as the Virgin Mary, and me as her son, that's what makes her think I'm Jewish. But she still needed a priest, what sort of priest should I get?

I was walking along, almost talking aloud to myself, when I looked up and found myself outside a Catholic church. I didn't know what to do. With a name like Donovan she had a right to be Catholic, but I knew from experience that there were Donovans who were not only not Catholic, but who hated everything connected with the Catholic Church. The old dear had never said anything much about her family, but for all I knew she might be an Ulster Protestant. I decided to risk it and I found myself before a small, red-faced priest called Father Delaney.

"Mike Donovan," he said, "I haven't seen you in this church before."

"No," I said, "and if you want the truth I haven't been into any church before. You see I'm not sure if I'm Catholic".

"Of course you're Catholic. Everybody is Catholic, son, only some lapse and know it, and you lapsed and didn't know it."

And he took a small case and we went along the road together, and although I was about twice the size of him I had to walk fast to keep up alongside.

* * *

Mother was asleep when we got back.

"I hope we're not too late," said Father Delaney. As he spoke mother opened an eye and looked at me. When she saw him her eye widened.

"I've brought you a priest, old dear, Father Delaney".

Her second eye opened and she tried to sit up.

"Now, now, my dear, don't exert yourself," said Father Delaney. And she looked at me as if to say: "Who is he?"

"That's Father Delaney, old dear, a priest. He's come to give you a bit of comfort".

"She was probably in a deep sleep," Father Delaney whispered to me, "I don't think we should have disturbed her".

"A priest?" said mother hoarsely.

"A healer of souls," said the priest.

She was now sitting up and leaning over towards me.

"A Christian priest or a Jewish priest?"

"A Catholic priest, old dear, this is Father Delaney".

At this she broke down and wept.

"You've never been able to do anything right", she cried. "You and your father, all my life you've never been able to do anything right, and now I'm on my deathbed and I ask for a Rabbi and you bring me a goy."

"There's been an unfortunate error," said Father Delaney, and apologised all the way out, as if it was his fault.

"I'm sorry, old dear," I said.

"You've nothing to be sorry for," she cried, "it's all my fault. I've brought it all on my poor head, and it serves me right," and she worked herself up into such a state that for a while she was almost back to her nagging old self. But later in the night when I was bringing her a cup of tea, she was lying back on the pillow, her mouth wide open, her face the colour of the pillow-slip. I called the doctor and he was over in a minute.

"There's nothing much I can do for her," he said. "Did you call a priest?"

"I did, but that didn't help much. She wanted a Rabbi".

"A what?"

He exclaimed so loudly that the old girl opened her eyes and staring ahead began to talk in a tongue I'd never heard before.

"Good God," said the doctor, "Yiddish, she's speaking Yiddish. I never knew she was Jewish."

"Yes," I said, "she wanted a Rabbi."

"There's no Rabbi for miles around — the nearest one's in Manchester. I'm the only Jew in town."

"I could get to a bus," I said' "I'll be in Manchester in ——"

She was silent now.

"There isn't time," he said, and he took out a white handkerchief and laid it on his head. "You're Jewish too aren't you?" he asked.

"She said I am."

"Then you must be. Cover your head."

The only thing I could find handy was a tea-cosy, so I put that on, and he with his handkerchief and I in my tea-cosy we both stood up while be muttered something in a language I had never heard before.

"It's the only prayer I know," he said, "but it might help." And he said it again, this time a bit louder, and asked me to say it after him.

"Shema", he said.

"Shema."

"Adonoi."

"Adonoi."

"Elohenu."

"Elo who?"

"Elohenu."

"Elohenu."

"Adonoi."

"Adonoi."

"Echod."

"Echod."

BIBLE IN ENGLISH LITERATURE

(Continued From Page 3)

age of men like George Herbert and Milton, at a time when there were no Jews to speak of living in this country.

Not so very long ago, it would have seemed downright platitudinous to have stressed the influence of the Bible on English literature; it was something which everybody took for granted. But today the case needs to be restated.

In an increasingly secular world (as anyone who teaches can testify) students of literature tend to know less and less about the Bible, which also means that they are unfamiliar with an essential part of the background of almost all English writers up until recent times.

Nor is it just a matter of factual ignorance, which can always be redressed. The dominant mood of present-day literary criticism is secular, too, and the emphasis generally falls on aesthetic or psychological complexities. In a climate like this, few critics can find much new to say about the directly Biblical aspects of literature, which they mostly play down or even overlook.

BIBLE'S ROLE

The time is ripe, then, for an extended reassessment of the role played by the Bible in English literature, and for obvious reasons it is a task which should prove particularly attractive to scholars who are also inward with the Jewish tradition.

During the past year a good start has been made with the appearance of "Jerusalem and Albion", an important study of seventeenth-century literature by Professor Harold Fisch, of Bar-Ilan University (which I reviewed — too briefly — in the London Chronicle last September). By disentangling the dual legacies of Hebraism and Puritanism, and tracing the impact of such Hebraic themes as the idea of a divine Covenant, Professor Fisch was able to throw new light on a host of writers from the Jacobean period to the Restoration.

Now Murray Roston, also of Bar-Ilan University, takes up the story more or less where Professor Fisch left off, in a study of the influence of the Bible on the growth of Romanticism, "Prophet and Poet" (Faber, 30s). He starts at the beginning of the eighteenth century, in the heyday of neoclassicism, when it was assumed that the rules of literary composition had been established once and for all.

URBANE TONE

Writers were expected to use 'polite' diction and work within universally accepted conventions, maintaining an urbane and reasonable tone; excessive passion and unduly personal inspiration were to be shunned. But the Bible, even more than Shakespeare, set the Augustans a problem. Here was a body of writing which did not conform to any of the rules, but which had to be recognised, if only on religious grounds, as superior to the work of Homer and Virgil themselves.

Could literary criteria be applied at all, in fact? At first critics floundered, or fell back on such ingenious dodges as the theory that the Greeks and Romans had modelled their writings on the Scriptures. In 1741 however, a new era began with the appointment of Robert Lowth to the chair of Poetry at Oxford.

In his lectures on "The Sacred Poetry of the Hebrews", Lowth put aside the preconceptions of his own age and urged that the basic device of Hebrew poetry was what he termed "parallelism". The way was open for a deeper literary appreciation of the Old Testament, which in turn helped to rescue poetry from neo-classical constraint.

A fresh impetus was given to the pursuit of the sublime, religious poetry became more impassioned and direct, primitivism and unadorned simplicity were encouraged. (The Bible lay behind the cult of the ballads, to which the Romantic poets owed so much: Bishop Percy, the leading eighteenth century champion of ballad-literature, also established a new standard of fidelity with his translation of the Song of Songs).

EXOTIC IMAGERY

The language of poetry was enriched, too; paradoxically, imagery became both more exotic and more homely: more exotic, because the Bible's oriental colouring; more homely, because the Prophets were men of the people, and used popular illustrations to hammer home their message. It was harder for the neo-classic critic to deplore "mean" metaphors and down-to-earth language if he thought, for example, of the Book of Kings: "I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down".

Mr. Roston explores all this, and much else. He shows how interest in the poetic qualities of the Bible led to greater metrical freedom, at first in the bogus primitivism of "Ossian", but far more seriously with Christopher Smart and William Blake, two essentially religious writers who had found the orthodox eighteenth-century manner little more than a strait-jacket.

Blake comes close to being the central figure of this study, in fact, with his extraordinary visionary blending of Jerusalem and Albion: "Medway mingled with Kishon; Thames received the heavenly Jordan".

CALVINIST UPBRINGING

On the Romantics proper, Mr. Roston is rather sketchy, but he is able to point to significant Biblical elements not only in Wordsworth and Coleridge (where they are to be expected) but also in Shelley, despite his atheism, and the debonair Byron, who never outgrew his Calvinist upbringing. (He might have mentioned that when Byron wrote to his publisher, asking for a Bible, he added: "I am a great reader and admirer of those books, and had read them through before I was eight year old — that is to say, the Old Testament, for the New struck me as a task, but the other as a pleasure").

Taken together, "Prophet and Poet" and "Jerusalem and Albion" give one a new sense of the Bible's central position in English literary history. Now what is needed is a sequel which takes the story down into the Victorian period, the age of Ruskin and Matthew Arnold.

Mr. Gross is assistant editor of the famous London literary journal, Encounter.

Prospecting for iron ore begins in Israel

BEERSHEBA. — The Ministry of Development will next month begin prospecting for iron ore in Nahal Faran, where traces of rich deposits have been discovered. This was announced here by Development Minister Yosef Almogi. He was speaking at a press conference at the Desert Inn following a three-day tour of Negev industrial plants.

Mr. Almogi also announced that the processing will begin soon of bituminous stone — found in the Dead Sea region and other parts of the Negev — for addition to chicken feed. The material will be ground in plants in the North, which can produce from 100 to 150 tons a year.

The construction of the Negev Ceramic Materials' magnetic separating plant for flint clay in Machtesh Ramon is proceeding according to schedule and will be completed in November, the Minister said. The plant will produce flint clay with an aluminium content of 45 per cent — the highest in the world. The IL11m. plant will produce 40,000 tons a year of which 80 per cent is earmarked for export.

(Continued on Page 10)

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AT MONTREAL-NER ISRAEL DINNER — Rabbi Yaakov Weinberg, (left) Rosh Yeshiva of Toronto's Ner Israel College, who will be guest of honor at the inaugural dinner in Montreal of the newly formed Friends of Ner Israel Yeshiva College, and Morry Wingold, officer of the college, who will extend greetings.
President of this recently created organization is Israel Gepner, well known real estate merchant and philanthropist; honorary president is Rabbi Pinchas Hirschprung, renowned Talmudic scholar, head of the Vaad Harobonim in Montreal.
Committee includes: Max Garmaise and Joseph Drazin, vice presidents; Rev. R. Meller, treasurer, Michael Ruben, secretary. The board of sponsors include Rabbis C. Denburg, E. Ebner, J. Grunblatt, D. Hartman, M. Halpern, M. Lewittes, I. Rosner, L. Rosner, B. Roth, S. Shoham, S. Spiro, A. Schechter, M. Werner and J. Zlotnick. Robbi M. Schechter is chairman of the board; Eddy Ehram, vice chairman; Henry Nathan co-ordinator. Among the board of directors are Messrs. A. Berglas, J. Brodt, W. Frankel, E. Fried, S. Gal, F. Gal, M. Grunfeld. G. Jakobovits, Z. Kislowics, S Klein, J. Konigsberg, B. Kraminer, B. Lanton, S. Landau, H. Leibo, L. Manaster, D. Muller, B Reisner, E. Reichman, J. Roz, M. Saltzberg, J. Silver, B. Sternthal, M. Strauss, M. Treitel.
The dinner will take place on Sunday evening, May 9th, at the Young Israel Synagogue. Meyer Gasner, well known Canadian Jewish leader, is chairman of the affair.

THE WHOLE STORY: ARABS AND JEWS

(Continued from Page 4)

extended her territory to 8,050 square miles. Most of the captured territory was in western Galilee, around Jerusalem and in the southern Negev region.

The Arab refugees now are settled primarily in camps in four areas — Jordan, Syria, the Gaza Strip and Lebanon.

Nasser in his glory before Bourguiba dared defy him. — The Egyptian ruler with the former British Prime Minister MacMillan.

Refugees

On the question of repatriation of refugees, Mr. Comay said that Israel "has never said it would not take back a single refugee.

"But we believe that the future of the Arab refugees lies in their being absorbed by their own brethren in Arab countries, just as Israel has absorbed the same number of Jewish refugees from Arab countries".

Arab officials at the UN declined comment on Mr. Bourguiba's remarks on exploratory talks because they had not seen official transcriptions, but they tended to disbelieve the press accounts.

Issa Nakhlah, director of the Palestine Arab delegation in New York, said if Mr. Bourguiba did make such a statement "we and Israel's Arab neighbors are not going to follow it".

Mr. Bourguiba himself, while urging the talks, has said he cannot lead them. "I have no responsibility in the Palestine affair", he said. "For years I have been telling them that because of her geographical position, Tunisia could not take a position at the head of a movement of the Palestine Arab question, much as these Arabs are our brothers".

Prospecting for iron ore begins in Israel

(Continued from Page 9

Less satisfactory is the progress of the construction of the new kiln and callornation plant in Oron. Mr. Almogi estimated that the work is lagging six months behind schedule, due mainly to the difficulty in obtaining contractors for the electrical construction and metal work. Another delaying factor was the need for a water pipe from Yeruham to Oron and a 6,000 cu.m. reservoir at the site.

Production of phosphates rose in 1964/65 to 250,000 tons, as compared with 130,000 in the previous year. With the completion of the kiln and calcination plant, production is expected to jump within one year to 750,000 tons, the Minister said.

Although the world market price for phosphates has risen by eight per cent, this was accompanied during the past year by a corresponding increase of 20 per cent in production costs — chiefly gas, water and transportation. Mr. Almogi said this year the works will continue to run at a deficit of IL30,000. ($10,000).

TORONTO OBITUARIES

ABBOTT, NATHANIEL I. On April 12, late of 2121 Bathurst Street.

COHEN, NATHAN. On April 12th, late of Jewish Home For The Aged.

ENUSHEVSKY, MORRIS. On April 22nd, late of Guelph, Ontario.

ETIGSON, ESTHER. On April 24th, late of 3311 Bathurst Street.

ETLIN, ISAAC. On April 18th, late of 914 Chiltern Hill Road.

FINE, JACOB. On April 22nd, late of 595 Brookdale Avenue.

GELBLOOM, REBECCA. On April 21st, late of 155 Chiltern Hill Road.

GILBERT, DAVID. On April 25th, late of 65 Rosebury Road.

GLUCKSTEIN, FANNY. On April 17th, late of 149 Beverley Street.

GREENBAUM, PHILLIP. On April 21st, late of 421 Lauder Avenue.

HUTNER, HAROLD J. On April 15th, late of 279 Chaplin Crescent.

JOSEPHSON, SIMON. On April 22nd, late of 20 West Large Avenue.

MACH, HARRY. On April 14th, late of The Bronx, New York.

ROSEN, MAX. On April 18th, late of Jewish Home For The Aged.

ROSENBAUM, LEO. On April 19th, late of 68 Brucewood Crescent.

SHLAFERMAN, JACK. On April 14th, late of 575 Northcliffe Blvd.

SIEGEL, MARY. On April 27th, late of 25 Luverne Avenue.

SIGEL, SAMUEL E. On April 25th, late of 569 Oriole Parkway.

SNIDER, IDA. On April 12th, late of 100 Ingelwood Drive.

STARKMAN, ANNIE. On April 12th, late of 380 Brunswick Avenue.

SUKLOFF, LOUIS N. On April 26th, late of 159 Old Forest Hill Road.

WEINBERG, ROSE. On April 23rd, late of 204 Falkirk Avenue.

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ROOM FOR RENT

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ANNOUNCEMENT

CHAIM MILLER, Born May 14, 1909, in Porick, Poland. From 1941 to 1944 was a laborer for Nazis in Radowitch. In 1945, lived in Porick. Would any witness please contact me? Address: Box 504, Kemptville, Ontario.

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